fm3096 1.sp15..17 **some Technical Terms\_**z73

<https://www.dropbox.com/s/mlvqxg34gnwfcze/fm3096%201.sp15..17%20some%20Technical%20Terms%20.z73.docx?dl=0>

**oॐm**

•

**Vasishtha said—**

3.96.1

मनो हि भावना-मात्रम् भावना स्पन्द-धर्मिणी ।

mana:\_hi bhAvanA-mAtram bhAvanA spanda-dharmiNI |

क्रिया तद् भाविता-रूपम् फलम् सर्वो ऽनुधावति ॥३।९६।१॥

kriyA tat\_bhAvitA-rUpam phalam sarva:\_anudhAvati ||3|96|1||

 .

**Since**

**Manas the Mind is the measured mode of Feeling**

**Feeling assumes the quality of vibrant activity**

**.**

**that kriyA.Activity assumes the form of what is to come**

&

**everything follows as its fruit**

**.**

manas.**Manas.Mind-**:\_hi.**for/indeed-** bhAvanA-mAtram - **Manas.Mind** = bhAvanA spanda-dharmiNI = kriyA tat\_bhAvitA-rUpam = phalam sarva:\_anudhAvati

**.**

\*vlm.1 VASISHTHA said:—The mind is mere thought, and thought is the mind in motion (literally, having the property of fluctuation). Its actions are directed by the nature of the thoughts (lit-according to the nature of the objects of thought); and the result of the acts is felt by every body in his mind.

\*vwv.462/1. Mind is indeed mere thought. Thought is activity having the characteristic of vibration (or movement). Everyone pursues the result in the form of the future (manifestation) of that (activity).

\*sv. Mind is only perception; and perception is movement in consciousness. The expression of this movement is action, and fruition follows this.

\*VA: mana:\_hi bhAvanA-mAtram bhAvanA spanda-rUpiNI | kriya tad-bhAvitA-rUpam phalam sarvo-'nudhAvati [3096001] . jd. All my texts (including vwv) have "spanda-dharmiNI". Is this an error, or is there another transcription with this reading ???

**Raama asked—**

2

विस्तरेण मम ब्रह्मन् जडस्य\_अप्य्\_अजड.आकृते: ।

vistareNa mama brahman jaDasya\_api\_ajaDa.AkRte: |

रूपम् आरूढ-संकल्पम् मनसो वक्तुम् अर्हसि ॥३।९६।०२॥

rUpam ArUDha-saMkalpam manasa:\_vaktum arhasi ||3|96|02||

.

**Sir**

**I would like you to tell me**

**—at great length—**

**about the form of Manas the Mind, whether it is**

 **substantial o/r insubstantial form**

**...**

**please**

**!**

vistareNa**.xx +** mama**.my/mine, Brahmin,** = **of** jaDa**.inert/solid-**sya api.**even/tho- +** a-**.not/without+**.jaDa**.inert/thick/substantial +**

AkRti**.shape/embodiment +** e: **=** rUpa**.form +** m

ArUDha**.xx +** saMkalpa**.Concept - arisen/reached.as a concept =**

**+** m = manas.**Manas.Mind + +** sa:\_vaktum**.xx +** arhasi**. - he ot.to tell**

**.**

**\* Note on spelling: The vicious "ough" has been properly modernized to**

**\*thot (thought), \*ot (ought), \*thru (through), \*tho (though), \*enuf (enough), &c.**

**English "or" has two senses, the 'exclusive [o/r]' & the 'inclusive [o&r]'.**

**theus x o/r y = either x or y (but not both) // x o&r y = x o/r y (or both).**

\*vlm.2. Ráma said:—Sir, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition (contrary to the inertness of dull matter).

\*AS: Please tell me in detail, the nature of mind engaged in formulating actions (ArUDha-saMkalpa), even though it is material - jaDa, yet has the form of non-material - ajaDa.AkRtiH. Thus the doubt is that even though mind is part of the perishable world, it seems to share the divine spark - the power of saMkalpa, and Rama wishes to learn how this happens.

\*jd: I take a different reading here. We are looking at manas.Mind.

It is the self-containing repository of

 buddhi.Intellect, and citta Affection, and ahamkAra Egoity.

This comprehensive Mind has a rUpa.Form.

What \*rAma wants to know, is the kind of Form.

Is it solid, inert, like a stone?

or does it manifest some sort of spanda.Vibration

(from the motions of electrons in the notions of the brain)?

or is it a perceptual concept? ¶ saMkalpa is, in the YV, a very important technical term, and will be more closely defined in many sargas to come.

#**jaDa -** \*Cap. **-** a. **cold**, apathetic, **stupid**, idiotic; m. an idiot. --Abstr. {-tA} f., {-tva} n. •• \*MW - mf(A)n. = cold, frigid Pancat.1.12.4 • **stiff**, motionless, apathetic, senseless, stunned, paralysed Ragh.3.68 • stupid, dull Mn.8.394 •‑• (ifc. "too stupid for" • void of life, inanimate, unintelligent VedAntas.,Sarvad. • -m.- N. of Sumati (who simulated stupidity) cf. mArk.pur.10.9 • inanimate lifeless matter (opposed to #cetana) + \*jaDa**.inert/thick +**

#**ArUDha -** mfn. mounted , ascended , bestridden (as a horse &c.) • risen • raised.up , elevated on.high • undertaken • reached , brought.to •‑• \***indriya.ArUDha -** brought under the cognizance of the senses , perceived •• \*samkalpa.ArUDha**-conceptually.arisen/reached** • having reached or attained , come into (a state) • n. the mounting , arising + ArUDha.

#**AkRti -** !!!

\*jd.3 - vistareNa mama - At length for me - brahman - o \*brAhmaNa - rUpam manasa: - the form of manas.Mind - api jaDasya– whether it is inanimate/inert - a-jaDa.AkRt**e:**– or of animate formation - ArUDha-saMkalpam - expressed as Samkalpa Concept - formulated - arhasi vaktum - you-ought-to tell - please.

**Vasishtha said—**

03

अनन्तस्य\_आत्म-तत्त्वस्य सर्व.शक्तेर् महात्मन: ।

anantasya\_Atma-tattvasya sarva.zakte:\_mahAtmana: |

संकल्प-शक्ति=रचितम् यद् रूपम् तन् मनो विदु: ॥३।९६।०३॥

saMkalpa-zakti=racitam yat\_rUpam tat\_mana:\_vidu: ||3|96|03||

.

**of the unbounded Self/Thatness,**

**of the All.Power, the Great.Self,**

**as a form which is a construction of conceptual power**

**That is called**

**manas.Mind**

anantasya\_Atma-tattvasya sarva.zakte:\_mahAtmana: = saMkalpa-zakti=racitam yat\_rUpam tat\_man**a:\_**vidu:

.

\*vwv.**\_**.., the all-powerful Supreme Spirit, created by its power of thought (or will).**\_**.. They regard that as the mind which is the form produced by the will-power of the all-powerful infinite principle of the Self which is the Supreme Spirit.

\*vlm.2. Ráma said:—Sir, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition (contrary to the inertness of dull matter).

\*sv.2-3 Mind is an intention arising in the omnipotent and infinite consciousness.

\*AS: This one was indeed harder, mainly because it seems to be fighting with unnamed arguments without specifying them. I don't see much significant being said, though(:)). \*VA - sir, I pray tell me in detail about notion of mind, which takes form of inert objects, yet being non-inert? \*AS: The sentence is: jaDasya api ajaD**a.A**kRte: manasa: ArUDha-saMkalpam rUpam vistareNa mama vaktum arhasi. Thus, it means, please tell me in detail, the nature of mind engaged in formulating actions (ArUDha-saMkalpa), even though it is material - jaDa, yet has the form of non-material - ajaD**a.A**kRtiH. Thus the doubt is that even though mind is part of the perishable world, it seems to share the divine spark - the power of saMkalpa, and Rama wishes to learn how this happens.

\*jd: I take a different reading here. We are looking at manas.Mind. It is the self-containing repository of buddhi.Intellect, and #citta Affection, and #ahamkAra Egoity. This comprehensive Mind has a Rûpa Form. What \*rAma wants to know, is the kind of Form. Is it solid, inert, like a stone? or does it manifest some sort of Spanda Vibration (from the motions of electrons to the motions of thought)? or is it a perceptual concept? ¶ saMkalpa is, in the YV, a very important technical term, and will be more closely defined in many sargas to come.

#**ArUDha** - mounted, ascended, bestridden (as a horse &c); risen; raised up, elevated on high; undertaken; reached, brought to (often used in compounds e.g indriya.ArUDha, brought under the cognizance of the senses, perceived); having reached or attained, come into (a state); ArUDham - the mounting, arising - y1017.024

#**jaDa** has many Engl. equivalents, but no one word comprehends them all. A corpse is jaDa—inert and stiff. The mind of an ignorant person is jaDa—dull, stupid. When frozen, ice becomes jaDa—dense, unmoving. And so on ….

वसिष्ठ उवाच - **VASISHTHA:** अनन्तस्य आत्म-तत्त्वस्य - Of the unbounded self-Thatness सर्व-शक्तेर् महात्मनः - of the All-Power of the greater Self तत् मनस् विदुः - That Mind is known as यत्.रूपम् - a sort of form संकल्प-शक्ति=रचितम् - constructed by conceptual power.

\*vwv.1078/3 That is considered as the mind [manas] which is the form of the Infinite Principle of the Self, the all-powerful Supreme Spirit, created by its power of thought (or will). \*vwv.453/3 They regard that as the mind which is the form produced by the will-power of the all-powerful infinite principle of the Self which is the Supreme Spirit.

.??source - Mind is an intention arising in the omnipotent and infinite consciousness. It stands between the real and the unreal, as it were, but inclined towards comprehension. Though non-different from the infinite consciousness, it thinks that it is. Though non-doing, it thinks it does. Such is the mind, and these qualities are inseparable from the mind. Even so the jiva and the mind are inseparable.

\*vlm.3. Vasishtha replied:—The nature of the mind is known to be composed of the property of Volition, which is an attribute of the infinite and almighty power of the Supreme soul. (i.e. The mind is the volitive principle of the soul).

\*sv.2-3 Mind is an intention arising in the omnipotent and infinite consciousness.

अनन्तस्य आत्म-तत्त्वस्य - Of the unbounded self-Thatness सर्व-शक्तेर् महात्मनः - of the All-Power of the greater Self तत् मनस् विदुः - That Mind is known as यत्.रूपम् - a sort of form संकल्प-शक्ति=रचितम् - constructed by conceptual power. -3-

**x**

x

01 02 03

04

भाव: सद्.असतोर् मध्ये नृणाम् चलति यश् चल: ।

bhAva: sat.asato:\_madhye nRNAm calati ya:\_cala: |

कलन.उन्मुखताम् यातस् तद्.रूपम् मनसो विदु: ॥३।९६।०४॥

kalana.unmukhatAm yAta:\_tat.rUpam manasa:\_vidu: ||3|96|04||

.

**between the states of So and not.So**

**what moves as the motions of men**

**has come to creative expansion**

**wherefore they know it as a "That.formation" of Mind**

**:**

**the state of Imagination**

**o-p-e-n-i-n-g**

**from which**

**a That.formation of Mind**

**is known**

**.**

bhAva**.State/becoming+**: sat**.being.so+**a-**.not/without+**sat**.being.so+**o:\_madhye**.amidst/between + of the**  nR**.huMans+**NAm calat**.stirring/moving+**i ya:**.what/which+**

cala**.xx+**: = kalana**.xx+**unmukha**.xx+**tA**.xx+**m +

yAta**.having.come/gone.to+**: = tat.**that.one.** rUpa.**form-**m manas.**Manas.Mind +** sa:.**he/that** - vidu**.they know.to.be +**:**.**

**.**

??? vwv reads quite differently.

and vlm goes wild...

\*vwv. They consider that as the form of the mind, which moving (or unsteady) state of men throbs [calati trembles. cp. `carati / `calati] between existence and non-existence, gone.to [cala: a stirring ] to the state of readiness for grasping (objects) [cp. `kalana / `karaNa]

\*vlm.4. The mind is known to be of the form of that self moving principle, which determines the dubitation of men between the affirmative and negative sides: (as whether it is so or not dwikotika). i.e. The principle of rationality or the Reasoning faculty, consisting of the two great alternatives; viz. 1 The principle of contradiction: or of two contradictory propositions of which one is true, and the other untrue, i.e. Is, or, is not 2.Raison determinantic? or determining by a priori reasoning, as, why so and not otherwise.

#**cala - !!! -** \*cala.**xx**

kalana **- !!!** \*kalana**.xx**

unmukha **!!!** - \*unmukha.**xx**

05

न\_अहम् वेद.अवभास.आत्मा कुर्वाणो ऽस्मि\_इति निश्चय: ।

na\_aham veda.avabhAsa.AtmA kurvANa:\_asmi\_iti nizcaya: |

तस्माद् एकान्त-कलनस् तद् रूपम् मनसो विदु: ॥३।९६।०५॥

tasmAt\_ekAnta-kalana:\_tat\_rUpam manasa:\_vidu: ||3|96|05||

.

na aham ved**a.xx+a**vabhAsAtmA - **not I a veda-illumined soul =**

kurvANa: asmi iti nizcaya: **- working I am, no.doubt.about.it =**

tasmAt**.thence/from.that +** ekAnta**.xx+**kalana**.xx+**: tat.**that.one.**rUpa.**form+**m manas.**Manas.Mind+**sa: vidu:**.they know.to.be**

**.**

\*vwv.460/5. They consider that as the form of the mind which is the firm belief, namely, "(Though) of the nature of knowledge, I do not know. I am doing. Hence, I am one perpetually grasping (objects)."

\*vlm.5. The mind is known to be of the form of Ego, which is ignorant of the self manifesting soul of God; and believes itself as the subject of its thoughts and actions.

\*na aham ved**a.a**vabhAsAtmA - **not I a veda-illumined soul =**

kurvANa: asmi iti nizcaya: **- working I am, no.doubt.about.it =**

tasmAt**.thence/from.that +** ekAnta**.xx+**kalana**.xx+**: tat.**that.one.**rUpa.**form+**m manas.**Manas.Mind+**sa: vidu:**.they know.to.be**

\*sv.5 Though non-different from the infinite consciousness, it thinks that it is. Though non-doing, it thinks it does.

**x**

**ekAnta -** eka.anta - **xx +** \*ekAnta.**xx+**

z06

कल्पना.आत्मिकया कर्म-शक्त्या विरहितम् मन: ।

kalpanA.AtmikayA karma-zaktyA virahitam mana: |

न सम्भवति लोके ऽस्मिन् गुण-हीनो गुणी यथा ॥३।९६।०६॥

na sambhavati loke\_asmin guNa-hIna:\_guNI yathA ||3|96|06||

.

kalpanA.Imagining

by its nature

is karma-Power.

Deprived of it,

the Mind does not become

in this world

How to qualify what's without qualities

?

kalpanA**.xx+**Atmika**.xx+**yA = karma**.xx+**zakti**.xx+**yA = virahita**.xx+**m mana**.xx+**: = na**.xx+** sambhavat**.xx+**i loka**.xx+**e asmin**.xx+** = guNa**.xx+**hIna**.xx+**: guNa**.xx+**I yathA.**as/when**

**.**

\*jd.6 -

kalpanA AtmikayA - by/Of what is of the nature of #kalpanA Imagining, -

karma-zaktyA - the \*karma-Power, -

virahitam - deprived -

mana: - the Mind -

na sambhavati loke\_asmin - does not become in this world -

guNa-hIno guNI yathA - as something qualified in the absence of qualities.

\*vwv.2164/6 A mind bereft of the power of action in the form of imagination (or will) [kalpanA] does not exist in this world, as a thing possessed of qualities does not exist without such qualities.

\*vlm.6. The mind is of the nature of imagination (Kalpaná, which is ever busy in its operations: hence the inactivity of the mind is as impossible in this world, as the insapience of the sapient man. (Imagination is an active faculty, representing the phenomena of the internal and external worlds, Sir W Hamilton. It is an operation of the mind consisting of manifold functions, such as;—1. of receiving by the faculty of conception. 2. of retaining by the faculty of memory. 3. of recalling by the power of reproductive fancy; 4. of combining by productive fancy. In modern philosophy, it is the power of apprehending ideas, and combining them into new forms).

\*sv.6-7 Such is the mind, and these qualities are inseparable from the mind. Even so the jiva and the mind are inseparable.

\*vwv.2164/6 A mind bereft of the power of action in the form of imagination (or will) [kalpanA] does not exist in this world, as a thing possessed of qualities does not exist without such qualities.

**x**

x

04 05 06

07

यथा वह्न्य्\_औष्ण्ययो: सत्ता न सम्भवति भिन्नयो: ।

yathA vahni\_auSNyayo: sattA na sambhavati bhinnayo: |

तथैव कर्म-मनसोस् तथा\_आत्म-मनसोर् अपि ॥३।९६।७॥

tathA\_eva karma-manaso:\_tathA\_Atma-manaso:\_api ||3|96|7||

.

yathA**.xx+** vahni**.xx+**auSNya**.xx+**yo: sattA**.xx+** = na sambhavat**.xx+**i bhinna**.xx+**yo: = tathA**.xx+**eva**.xx+** **karma**-mana**.xx+**so: = tathA**.xx+** Atma**.xx+**mana**.xx+**so:\_api

**.**

**Fire and Heat**

**—in their state of Being.So—**

**are not different things**

**.**

**nor are**

**karma and manas.Mind,**

**nor too**

**the self and Mind**

**.**

\*vlm.7. As there is no difference in the essence of fire and heat; so there is no difference whatever between mind and its activity, and so betwixt the mind and soul (i.e. the living soul).

\*vwv.2165/7 As the existence of separated fire and heat does not happen, so, also, (the separation) of action and the mind and the individual soul and the mind (does not happen).

**x**

08-09

स्वेन\_एव चित्त-रूपेण कर्मणा फल-धर्मिणा ।

svena\_eva citta-rUpeNa karmaNA phala-dharmiNA |

संकल्प.एक-शरीरेण नाना-विस्तर-शालिना ॥३।९६।०८॥

saMkalpa.eka-zarIreNa nAnA-vistara-zAlinA ||3|96|08||

इदम् ततम् अनेक.आत्म मायामयाम् अ-कारणम् ।

idam tatam aneka.Atma mAyAmayAm a-kAraNam |

विश्वम् विगत-विन्यासम् वासना-कल्पना.आकुलम् ॥३।९६।०९॥

vizvam vigata-vinyAsam vAsanA-kalpanA.Akulam ||3|96|09||

.

svena\_eva citta-rUpeNa karmaNA phala-dharmiNA **x**

saMkalpa.eka-zarIreNa nAnA-vistara-zAlinA

idam tatam aneka.Atma mAyAmayAm a-kAraNam **x**

vizvam vigata-vinyAsam vAsanA-kalpanA.Akulam **+**

**.**

**with its own chitta.Affected-form**

**with karmas that bear fruit**

**with one conceptual body possessed of various extensions**

**…**

**this many-selfed expanse,**

**this causeless mAyA.made universe**

**expands and disperses its imagined mess of vAsanA.matrixes**

**.**

\*vwv. This objective world, manifold in nature, full of illusion, causeless, devoid of arrangement and confounded by the imaginations (arising from) desires (or mental impressions), is spreat\_out by one's own action if the form of thought, having the characteristic of (producing) results, with imagination alone as its body and endowed with various minute details.

\*AS. vizvam is described to have its own "mind-form" and its own fruitful actions, it has a unique creative -saMkalpa body, spreat\_across multiple bodies (anekAtma)**\_**..

**x**

x

07 08 09

10

या येन वासना यत्र सता\_इव\_आरोपिता यथा ।

yA yena vAsanA yatra satA\_iva\_AropitA yathA |

सा तेन फल-सूस् तत्र तदेव प्राप्यते तथा ॥३।९६।१०॥

sA tena phala-sU:\_tatra tat\_eva prApyate tathA ||3|96|10||

.

yA yena vAsanA yatra satA\_iva\_AropitA yathA = sA tena phala.**fruit**-sU.**getting**:\_tatra tat\_eva prApyate tathA

.

However the vAsanA.Trace seems charged with reality,

just in that way it bears its fruit,

what it gets.

\*vwv. By what, where and in which manner,

any desire is superimposed (on the mind) by an existent thing as it were,

that (desire) is obtained, as if bringing forth the fruit,

by that, there, then and in that manner.

\*vlm.10. Whoever has set his desire in any thing as if it were a reality, finds thesame to be attended with the like fruit as he hat\_expected of it.

\*vlm.10. Whoever has set his desire in any thing as if it were a reality, findst[typo for finds? he the same to be attended with the like fruit as he hat\_expected of it. (It means either that Association of ideas in the mind, introducing as by a chord; a train of kindred consecutive ideas, which are realised by their constant repetition, or that the primary desires of our nature, which are not factitious, but rising from our constitutions, are soon satisfied).

\*sv.10-12 Whatever the mind thinks of, the organs of action strive to materialise: hence, again, mind is action.

#**sU - !!! cf.** #**su- !!!**

11

कर्म बीजम् मन:स्पन्द: कथ्यते ऽथ\_अनुभूयते ।

karma bIjam mana:spanda: kathyate\_atha\_anubhUyate |

क्रियास् तु विविधास् तस्य शाखाश् चित्र-फला:\_तरो: ॥३।९६।११॥

kriyA:\_tu vividhA:\_tasya zAkhA:\_citra-phalA:\_taro: ||3|96|11||

**.**

**the seed**

**of karma is**

**Mind's vibration,**

**—so they say, and so too it's experienced—**

**and its manifold activities are the branches of a tree**

**with many strange fruits**

**||**

**karma +**  bIja**.seed+**m manas.**Manas.Mind+**: spanda**.vibrant activity +** = kathya**.xx+**te atha**.&then/so +**  anubhUya**.xx +** te = kriyA**.xx +** : tu**.but +**  vividha.**various+-**A: tasya**.of.that.one +** = zAkha**.xx+**A:\_citra**.xx+**phala**.xx+**A:\_taru**.xx+**o:

**.**

\*vwv.2162/11. The seed of action is the movement of the mind (or volition). It is declared to be so and is alsoexperienced thus. The various (physical) activities are the branches of that tree with different fruits.

\*vlm.11. It is the movement of the mind, which is said,and perceived by us to be the source of our actions; and the actions of the mind are as various as the branches, leaves and fruits of trees. (So it is said, the tree of desire has the mind for its seed, which gives force to the action of bodily organs, resembling its branches; and the activities of the body, are the causes which fructify the tree of desire).

\*sv.10-12 Whatever the mind thinks of, the organs of action strive to materialise: hence, again, mind is action.

\*jd.11 - karma bIjam mana:spanda: - **the seed of \*karma is the vibration of Mind** = kathyate - **so it is said** = atha anubhUyate - **and so it is also experienced** = kriyA: tu vividhA: tasya - **and its manifold activities** = zAkhA: citra-phalA: taro: - **the branches of the tree, with their various/strange fruits.**

12

मनो य**द् अ**नु.संधत्ते तत् कर्म.इन्द्रिय-वृत्तय: ।

mana:\_yat\_anu.saMdhatte tat karma.indriya-vRttaya: |

सर्वा: सम्पादयन्त्य्\_एतास् तस्मात् कर्म मन: स्मृतम् ॥३।९६।१२॥

sarvA: sampAdayanti\_etA:\_tasmAt karma mana: smRtam ||3|96|12||

.

\*jd.12 -

manas yat\_anu**saMd**hatte - What the Mind directs itself toward -

tat karmendriya-vRttaya: - that is the motions/functions of the Karmendriya Action-organs -

sarvA: **samp**Adayanty etA: - all these things happen -

tasmAt karma mana: smRtam - thus \*karma is regarded as manas.Mind.

**what the Mind directs itself toward**

**is thru the functions of the karma.indriya.Action.organs**

**sarvA: sampAdayanty etA:**

**all these things happen.**

**From That \*karma is remembered as manas.Mind.**

\*vlm.12. Whatever is determined by the mind, is readily brought into performance by the external organs of action (Karmendriya); thus because the mind is the cause of action, it is identified with the effect. (By the law of the similarity of the cause and effect, in the growth of one seed from another. Or that the efficient cause a quo, is thesame with the final-propter-quod by inversion of the causa-cognosendi-—in the effect being taken for the cause).

\*sv Whatever the mind thinks of, the organs of action strive to materialise: hence, again, mind is action.

**x**

या येन वासना यत्र सता\_इव\_आरोपिता यथा ।

yA yena vAsanA yatra satA\_iva\_AropitA yathA |

सा तेन फल-सूस् तत्र तदेव प्राप्यते तथा ॥३।९६।१०॥

sA tena phala-sU:\_tatra tat\_eva prApyate tathA ||3|96|10||

कर्म बीजम् मन:स्पन्द: कथ्यते ऽथ\_अनुभूयते ।

karma bIjam mana:spanda: kathyate\_atha\_anubhUyate |

क्रियास् तु विविधास् तस्य शाखाश् चित्र-फला:\_तरो: ॥३।९६।११॥

kriyA:\_tu vividhA:\_tasya zAkhA:\_citra-phalA:\_taro: ||3|96|11||

मनो य**द् अ**नु.संधत्ते तत् कर्म.इन्द्रिय-वृत्तय: ।

mana:\_yat\_anu.saMdhatte tat karma.indriya-vRttaya: |

सर्वा: सम्पादयन्त्य्\_एतास् तस्मात् कर्म मन: स्मृतम् ॥३।९६।१२॥

sarvA: sampAdayanti\_etA:\_tasmAt karma mana: smRtam ||3|96|12||

10 11 12

x

10 11 12

13

मनो बुद्धिर् अहम्कारश् चित्तम् कर्म\_अथ कल्पना ।

mana:\_buddhi:\_ahamkAra:\_cittam karma\_atha kalpanA |

संसृतिर् वासना विद्या प्रयत्न: स्मृतिर् एव च ॥३।९६।१३॥

saMsRti:\_vAsanA vidyA prayatna: smRti:\_eva ca ||3|96|13||

.

mana:\_buddhi:\_ahamkAra: = cittam karma\_atha kalpanA = saMsRti:\_vAsanA vidyA = prayatna: smRti:\_eva ca

**.**

**Manas.Mind**

**is**

**buddhi\*Intellect–the analytic mind,**

**+**

**ahamkAra."I"dentity—egoity,**

**+**

**citta.Affective mind - the Feeling mind**

**.**

**\*karma**

**is**

**its kalpanA\*Formulation,**

**saMsRti\*Evolution,**

**vAsanA\*Conditioning,**

**vidyA\*knowing,**

**prayatna\*Effort**

**—hard work—**

**as-well.as \*smRti \*Memory**

**.**

sv.**\_**.. words without corresponding reality: the sole reality is the infinite consciousness in which these concepts are conceived to exist.

*\*vlm.13. The mind, understanding, egoism, intellect, action and imagination, together with memory, or retentiveness, desire, ignorance, exertion and memory, are all synonyms of the mind. (The powers of the mind, constitute the mind itself).*

\*jd. **these and what follows are NOT synonyms of Mind**

**but the saMsAra-bhrama-hetava: of the next verse,**

**the causes of the \*saMsAric delusion.**

\*jd.13 - मनस् #manas Mind is बुद्धिः buddhi.Intellect - analytic mind अहंकारः #ahamkAra "I"-dentity - egoity चित्तम् #citta Affective mind - feeling mind. कर्म अथ कल्पना \*karma is #kalpanA Imagining, संसृतिः #saMsRti Evolution वासना #vAsanA Trace conditioning विद्या #vidyA knowing प्रयत्नः #prayatna Effort, hard work स्मृतिः एव च as-well.as #\*smRti Memory.

14

इन्द्रियम् प्रकृतिर् माया क्रिया च\_इति\_इतरा\* अपि ।

indriyam prakRti:\_mAyA kriyA ca\_iti\_itarA: api |

चित्रा: शब्द.उक्तयो ब्रह्मन् संसार-भ्रम-हेतव: ॥३।९६।१४॥

citrA: zabda.uktaya:\_, brahman, saMsAra-bhrama-hetava: ||3|96|14||

.

indriya**.xx+**m prakRti**.xx:+** mAyA**.Illusion+**

kriyA**.xx+** ca**.and/also +** iti**.so/thus - +** itara**.xx+**A api.**even/tho- +** citra.**image/pictures+**A: zabda**.word\sound+**

ukti**.xx+**aya:**,** **Brahmin,** **Samsaara.Convolution+**bhrama**.delusion +**hetu**.cause+**ava: **+**

**.**

**indriya\*Organism,**

**prakRti\*Nature,**

**\*mAyA\*Illusion,**

**&**

**kriyA\*Activity**

**—**

**there are other versions too**

**defining limits,**

**\*brAhmaNa,**

**in the causes of the \*saMsAric Delusion**

**.**

\*vlm.14. So also sensation, nature, delusion and actions, are words applied to the mind for bewilderment of the understanding. Many words for the same thing, are misleading from its true meaning).

\*sv.13-14 However, mind, intellect, egotism, individualised consciousness, action, fancy, birth and death, latent tendencies, knowledge, effort, memory, the senses, nature, \*mAyA or illusion, activity and such other words are but words without corresponding reality: the sole reality is the infinite consciousness in which these concepts are conceived to exist.

15

काकतलीय-योगेन त्यक्त-स्फार-दृग्.आकृते: ।

kAkatalIya-yogena tyakta-sphAra-dRk.AkRte: |

चितेश् चेत्य.अनुपातिन्या: कृता: पर्याय-वृत्तय: ॥३।९६।१५॥

cite:\_cetya.anupAtinyA: kRtA: paryAya-vRttaya: ||3|96|15||

.

kAkatalIya-yogena **- it's a case of the Coconut Crow =**

tyakta-sphAra-dRg-AkRte:

cite:

cety**a.a**nupAtinyA:

kRtA:

paryAyavRttaya:

\*vlm.15. The simultaneous collision of many sensations, (like the Kákátáli sanyoga), diverts the mind from its clear sight of the object of its thought, and causes it to turn about in many ways.

\*sv. When, thus veiled by nescience, thesame consciousness views diversity in an agitated state and identifies objects as such, it is known as mind. [def. mana:sthiti]

.? The present development of the conceptual creation is kAkatAlIya-yogena by pure accident. It is indeed disappointing. ||3|96|y3.96.15, 4.54.7||. kAkatAlIya = example of crow and tree.

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**x**

x

13 14 15

**Raama said—**

16

पराया: संविदो ब्रह्मन् एता: पर्याय-वृत्तय: ।

parAyA: saMvida:,\_brahman, etA: paryAya-vRttaya: |

कल्प्यमान-विचित्र.अर्था: कथम् रूढिम् अपागता: ॥३।९६।१६॥

kalpyamAna-vicitra.arthA: katham rUDhim apAgatA: ||3|96|16||

.

para**.xx+**AyA: saMvid**.xx+**a:

brahman**.xx+**

etA: / na itA:

paryAya**.xx+**vRtti**.xx+**aya:

kalpya**.xx+**mAna=vicitra**.xx+**artha**.xx+**A:

katham**.xx+** rUDhi**.xx+**m apAgata**.xx+**A:

\*AS - These are not natural consequences (paryAya-vRttaya:) of the ultimate creative power (of the Brahman), yet they are being formed in multiple forms, tell me Sir (brahman) how they came to be established. \*AS. Indirectly he is expressing doubt how the absolute power can transform into the mundane worldly events(:-))
\*vlm.16. Ráma asked:—How is it Sir, that so many words with their different significations, were invented to express the transcendent cause of our consciousness (the mind), and heap them on thesame thing for our confusion only?

\*sv. When, thus veiled by nescience, thesame consciousness views diversity in an agitated state and identifies objects as such, it is known as mind. [def. mana:sthiti]

**Vasishtha said—**

17

गता\_इव स-कलङ्कत्वम् कदाचित् कल्पना.आत्मकम् ।

gatA\_iva sa-kalaGkatvam kadA.cit kalpanA.Atmakam |

उन्मेष-रूपिणी नाना तदैव हि मन:स्थिता ॥३।९६।१७॥

unmeSa-rUpiNI nAnA tadA\_eva hi mana:sthitA ||3|96|17||

.

**as.if gone**

**to a blemished state**

**a bit of somewhen self-imagining**

**a variously expanding formation**

**and then it is Mind-established.**

\*vwv. (The Absolute Consciousness), when it has gone, as it were, to a state with a blemish of the nature of imagination at some time or other, having the appearance of a manifestation (or expansion) manifoldly, then indeed it is existing as the mind.

gatA iva -

sa.kalaGkatvam -

kadA.cit kalpanAtmakam -

unmeSa-rUpiNI nAnA -

tadA eva hi mana:sthitA - then is is

\*vwv.478/17. (The Absolute Consciousness), when it has gone, as it were, to a state with a blemish of the nature of imagination at some time or other, having the appearance of a manifestation (or expansion) manifoldly, then indeed it is existing as the mind.

\* Dasgupta - The first self-conscious activity leading in different directions is called manas. When, after such oscillating movement, there is the position of either of the alternatives, as "the thus", it is called buddhi. When by the false notions of associations of body and soul there is the feeling of a concrete individual as "I", it is called ahamkAra. When there is reflective thought associated with the memory of the past and the anticipations of the future, it is called citta. When the activity is taken in its actual form as motion or action towards any point, it is called karma. When, leaving its self-contained state, it desires anything, we have kalpanA. When the citta turns itself to anything previously seen or unseen, as being previously experienced, we have**\_**.. memory \*smRti**\_** When certain impressions are produced in a very subtle, subdued form, dominating all other inclinations, as if certain attractions or repulsions to certain things were really experienced, we have the root inclinations ||3|96|'Habits'|| vAsanA. In the realization that there is such a thing as self-knowledge, and that there is also such a thing as the false and illusory world-appearance, we have what is called right knowledge vidyA. When the true knowledge is forgotten and the impressions of the false world-appearance gain ground, we have what are called the impure states mala. The functions of the five kinds of cognition please us and are called the senses indriya. As all world-appearance has its origin and ground in the highest self, it is called the origin prakRti. As the true state can neither be called existent nor non-existent, and as it gives rise to all kinds of appearance, it is called illusion \*mAyA. Thus it is thesame appearance that goes by the various names of jIva, manas, citta and buddhi. ||3|96| jIva ity uchyate loke mana ity api kathyate | cittam ity uchyate s' aiva buddhir ity uchyate tathA ||3|96|y3.96.34||

18

भावनाम् अनुसंधान\* यदा निश्चित्य संस्थिता ।

bhAvanAm anusaMdhAna\* yadA nizcitya saMsthitA |

तदा\_एषा प्रोच्यते बुद्धिर् इयत्ता-ग्रहण-क्षमा ॥३।९६।१८॥

tadA\_eSA procyate buddhi:\_iyattA-grahaNa-kSamA ||3|96|18||

.

bhAvanAm anusaMdhAna\* x

yadA nizcitya saMsthitA |

tadA\_eSA procyate buddhi:\_x

iyattA-grahaNa-kSamA **+**

**.**

when

investigating a \*bhAvanA Feeling

when buddhi.Intellect is fixed in certainty

then this Intellect is said to be firmly grasping what is so.

\*vwv.479/18. W hen it is established in an idea having concluded the investigation, then it is called the intellect, which is capable of seizing the limited definition (by discrimination and determination). It is called intellect here, on account of the clear understanding that "this is in this manner".

\*sv.18 That itself when it is firmly established in the conviction of a certain perception, is known as intellect (or intelligence). [def. buddhi]

\*vlm.18. When man after considering himself and other things comes to understand them in their true light; he is then said to have his understanding-buddhi.

bhAvanAm anu**saMd**hAne - **when investigating a bhAvanA\*Feeling =**

yadA nizcitya saMsthitA - **when fixed in certainty =**

tadA\_eSA procyate buddhi: - **then this is declared an Intellect =**

iyattA-grahaNa-kSamA - **that is**

bhAvanAm anu**saMd**hAna - In investigating a \*bhAvanA Feeling -

yadA nizcitya saMsthitA - when it (buddhi) is established with conviction -

tadA eSA procyate buddhi: - then buddhi.Intellect is said to be -

iyattAgrahaNa-kSamA - firmly grasping what is so.

#**iyat** - (only) so much, so big • so heavy • so far • &c. #**iyattA** - the state of being "this.much " • to such an extent •-• brahmAkAzam anAdyantam kA iva **iyattA** mama Atmana: | iti nizcayavAn anta: **saM**yag-vyavahRtir bahi: ||3|96| y6059.014.

**x**

x

16 17 18

19

यदा मिथ्या\_अभिमानेन सत्ताम् कल्पयति स्वयम् ।

yadA mithyA\_abhimAnena sattAm kalpayati svayam |

अहम्कार.अभिमानेन प्रोच्यते भव-बन्धनी ॥३।९६।१९॥

ahamkAra.abhimAnena procyate bhava-bandhanI ||3|96|19||

.

**when**

**by false self-conception**

**someone conceives the suchness as hir own "I"dentity-conception**

**s.he is called "being-bound"**.

+

yadA mithyA abhimAnena - when with false self-conception -

sattA-m kalpayati svayam - one conceives the suchness as -

ahamkAr**a.a**bhimAnena - with the "I"-conception -

procyate bhava-bandhanI - he is called "being-bound" -

\*vlm.19. When man by false conception of himself, assumes a personality to him by his pride, he is called an egoist, with the principle of ego or egoism in him, causing his bondage on earth. Absolute egoism is the doubting of every thing beside self-existence. Persona est rationalies naturiae individua substantia. Boethius.

\*sv.19 When it ignorantly and foolishly identifies itself as an existent separate individual, it is known as egotism. [def. ahamkAra]

\*vwv.480/19; y7188.006. On account of the idea "I am" existing within, it is described as ego. When it provides itself with (a distinct) existence through false conception, then, by virtue of the sense of self (or ego), it is declared as binding (one) to worldly existence.

20

इदम् त्यक्त्वा\_इदम् आयाति बालवत् पेलवा यदा ।

idam tyaktvA\_idam AyAti bAlavat pelavA yadA |

विचारम् सम्परित्यज्य तदा सा चित्तम् उच्यते ॥३।९६।२०॥

vicAram sam.parityajya tadA sA cittam ucyate ||3|96|20||

.

idam tyaktvA\_idam AyAti = bAlavat pelavA yadA = vicAram sam.parityajya = tadA sA cittam ucyate

**.**

**loosing this,**

**s.he gets this,**

**like a tender child.**

**When Enquiry is ended**

**then it is called citta.Affected.**

jd. As Sherlock Holmes put it, "When all possibilities have been rejected, what remains is the truth."

\*vwv.481/20. When it comes to this (object) having left this one, soft (or fickle) like a child, totally abandoning investigation (or discrimination), then it is called Citta or Thought.

sv.20 When it abandons consistent enquiry, allowing itself to play with countless thoughts coming and going, it is known as individualised consciousness (or mind-stuff). [def. citta]

idam tyaktvA - This being released -

idam AyAti - this comes -

bAla-vat - like a child -

pelavA yadA - when young -

vicAra-m **samp**arityajya - having abandoned Enquiry -

tadA sA citta-m ucyate - then it is called "#citta" -

\*vwv.481/20. When it comes to this (object) having left this one, soft (or fickle) like a child, totally abandoning investigation (or discrimination), then it is called Citta or Thought.

\*sv.20 When it abandons consistent enquiry, allowing itself to play with countless thoughts coming and going, it is known as individualised consciousness (or mind-stuff). [def. citta]

\*vlm.20. It is called thought which passes from one object to another in quick succession, and like the whims of boys, shifts from one thing to another without forming a right judgement of any. (Thoughts are fickle and fleeting, and flying from one subject to another, without dwelling long upon any).

\*sv.21 Whereas pure movement in consciousness is karma or action without an independent doer, when it pursues the fruition of such action, it is known as karma (action). [def karma]

21

यदा स्पन्द.एक-धर्मत्वात् कर्तुर् या शून्य-शंसिनि ।

yadA spanda.eka-dharmatvAt kartu:\_yA zUnya-zaMsini |

आधावति स्पन्द-फलम् तदा कर्म\_इत्य्\_उदाहृता ॥३।९६।२१॥

AdhAvati spanda-phalam tadA karma\_iti\_udAhRtA ||3|96|21||

.

**when from the unique quality of spanda.Vibration of the doer,**

**as a promise is fulfilled,**

**there flows.forth the fruit of Spanda,**

**and it is known as "karma"**

**.**

yadA spanda.eka-dharmatvAt kartu:\_yA zUnya-zaMsini = AdhAvati spanda-phalam tadA karma\_iti\_udAhRtA

.

\*vwv. Indicating a void (or a want in itself), when that (Consciousness), on account of the essential characteristic of the doer being only movement, runs toward the result of the movement, then it is called Action.

**when. only from the vibrant quality of the doer,**

**something flows.forth to fill the void,**

**it is the fruit of Spanda, called "\_karma".**

when स्पन्द-एक-धर्मत्वात् from the quality of Spanda Vibration/movement alone कर्तुः of the doer या शून्य-शंसिनि what is void-fulfilling - as a promise is fulfilled आधावति स्पन्द-फलम् flows.forth, the fruit of Spanda तदा कर्म इत्य् उदाहृता then it is known as "\_karma".

\*vwv.482/21. Indicating a void (or a want in itself), when that (Consciousness), on account of the essential characteristic of the doer being only movement, runs toward the result of the movement, then it is called Action.

\*vlm.21. The mind is identified with acts, done by the exercise of a power immanent in itself as the agent; and the result of the actions, whether physical or moral, good or bad, recurs to the mind in their effects. (The mind is the agent and recipient of the effects of all its various internal and external actions, such as right or wrong, virtuous or vicious, praiseworthy or blamable, perfect or imperfect and the like).

\*zaMs - #**zaMsin** शंसिन् **-adj.-** (Usually at the end of comp) - Praising; • reciting, uttering, announcing, telling, relating, betraying, predicting, promising, releasing \_KSS.&c

#kR - #**karma -** यदा When स्पन्द-एक-धर्मत्वात् from the quality of Spanda Vibration/movement alone कर्तुः of the doer या शून्य-शंसिनि what is void-fulfilling - as a promise is fulfilled आधावति स्पन्द-फलम् flows.forth, the fruit of Spanda तदा कर्म इत्य् उदाहृता then it is known as "\_karma". y3096.021.

**x**

x

19 20 21

22

काकतालीय-योगेन त्यक्त्वा\_एक.घन-निश्चयम् ।

kAkatAlIya-yogena tyaktvA\_eka.ghana-nizcayam |

यदा\_ईहितम् कल्पयति भावम् तेन\_इह कल्पना ॥३।९६।२२॥

yadA\_Ihitam kalpayati bhAvam tena\_iha kalpanA ||3|96|22||

.

kAkatAlIya-yogena - **by the example of the Coconut Crow =**

tyaktvA\_eka.ghana-nizcayam – **having abandoned the conviction of One-solidity =**

yadA\_Ihitam kalpayati - **when it imagines something desired =**

bhAvam tena\_iha kalpanA - **thereby feeling becomes its present kalpanA.Imagining.**

\*kAkatAlIya-yogena - By the example of the Coconut Crow - tyaktvA eka-ghana-nizcayam - abandoning its one-solid-certainty - yadA Ihitam kalpayati - when it imagines something desired - bhAvam tena iha kalpanA - that feeling thereby is present Kalpana Imagining - speculation -

\*vwv.483/22. When, abandoning its one firm resolve, it considers the desired idea (accidentally) in the manner of the crow and the palmyra fruit (i.e., like the accidental fall of the fruit when a crow alights on the tree), it is imagination here, on that account.

\*vlm.22. The mind is termed fancy for its holding fast on fleeting phantasies by letting loose its solid and certain truths. It is also the imagination, for giving various images or to the objects of its desire-ihita Kalpaná. It is called Kakataliya Sanyoga or accidental assemblage of fancied objects. It is defined as the agglutinative and associative power to collect materials for imagination which builds up on them. (Imaginari est quan rei corporae figuram contemplari. {"To imagine is to contemplate the body of some thing."} Descartes).

\*kAkatAlIya-yogena - By the example of the Coconut Crow - tyaktvA eka-ghana-nizcayam - abandoning its one-solid-certainty - yadA Ihitam kalpayati - when it imagines something desired - bhAvam tena iha kalpanA - that feeling thereby is present Kalpana Imagining - speculation -

23

पूर्व-दृष्टम् अदृष्टम् वा प्राग्.दृष्टम् इति निश्चयै: ।

pUrva-dRSTam adRSTam vA prAk.dRSTam iti nizcayai: |

यदैव\_ईहाम् विद्यते ऽन्त:\_तदा स्मृतिर् उदाहृता ॥३।९६।२३॥

yadA\_eva\_IhAm vidyate\_anta:\_tadA smRti:\_udAhRtA ||3|96|23||

.

what has been seen or what has not,

when it is seen apart,

the wish or work that becomes seen within

is known.as smRti Memory

**.**

\*jd.23 - pUrva-dRSTam a-dRSTam vA - **fully-seen or un-seen** = prAg-dRSTam iti - **as formerly-seen =** nizcayai: yadA eva - **when with conviction =** IhAm vidyate antas - **the desire is known within =** tadA \*smRti : udAhRtA - **then is is called smRti\*Memory.**

**What has been seen or what has not,**

**when it is seen apart,**

**the wish or work that becomes seen within**

**is known.as \*smRti\_Memory.**

\*sv.23 When it entertains the notion "I have seen this before" in relation to something either seen or unseen, it is known as memory. [def. \*smRti ]

\*vlm.23. The Memory or retention is that power of the mind, which retains an image whether known or unknown before, as if it were a certainty known already; and when it is attended with the effort of recalling it to the mind, it is termed as remembrance or recollection. (Memory is the storehouse of ideas preconceived or thought to be known before in the mind. Retention is the keeping of the ideas got from sensation and reflection. Remembrance is the spontaneous act of the mind; and recollection and reminiscence, are intentional acts of the will. All these powers and acts of the mind, are singly and collectively called the mind itself; as when I say, I have got it in mind, I may mean, I have it in memory, remembrance &c. &c.

\*vwv.484/23. Whether seen previously or not, when it just directs its desire (towards the object) within, with the conviction that it was seen before, then it is called memory.

\*VA - when from the force of past enjoyments like in sky (as if without a cause??), it sees, while its cause ceases???, it is called #vAsanA. \*AS: When, in the space of apparent past experiences (padArtha-zaktInAm **samb**huktAnAm iva ambare) it stays abandoning all other desires, it is called vAsanA. The point is that vAsanA is a desire to experience something that is imagined to be pleasant, whether this knowledge is born out of past experience or just a perception of a past experience. This is the reason for the words sambhuktAnAm iva - as if experienced {in\_024}.

24

यदा पदार्थ-शक्तीनाम् सम्भूक्तानाम् इव\_अम्बरे ।

yadA padArtha-zaktInAm sambhUktAnAm iva\_ambare |

वसत्य्\_अस्तमिता\_अन्या\_ईहा वासना\_इति तदा\_उच्यते ॥३।९६।२४॥

vasati\_astamitA\_anyA\_IhA vAsanA\_iti tadA\_ucyate ||3|96|24||

.

**When of the enjoyment of the force of objects**

iva ambare

**as [the sun] in the sky**

vasati astamita anyA IhA

**it resides set-into - settles.as a different desire**

vAsanA iti tadA ucyate

**it is then called a #vAsanA**

.

yadA**.xx+** padArtha**.xx+**-zaktI**.xx+**nAm = sambhUktA**.xx+**nAm iva**.xx+** ambara**.xx+**e = vasat**.xx+**i astamitA**.xx+** anyA**.xx+** IhA**.xx+** = vAsanA**.Imprint/engram+** iti**.so/thus +** tadA**.then/there +** ucyat**.xx+**e

**.**

\*sv.24 When the effects of past enjoyments continue to remain in the field of consciousness though the effects themselves are unseen, it is known as latent tendency (or potentiality). [def. vAsanA]

\*vlm.24. The appetence which resides in the region of the mind, for possession of the objects of past enjoyment; as also the efforts of the mind for attainment of other things, are called its desires. (Appetites or desires are—common to all, and are sensitive and rational, irascible &c. Vide Reed and Stewart. The mind is thesame as desire; as when I say, I have a mind to do a thing, I mean, I have a desire to do it).

\*VA - when from the force of past enjoyments like in sky (as if without a cause??), it sees, while its cause ceases???, it is called #vAsanA. \*AS: When, in the space of apparent past experiences (padArtha-zaktInAm **samb**huktAnAm iva ambare) it stays abandoning all other desires, it is called vAsanA. The point is that vAsanA is a desire to experience something that is imagined to be pleasant, whether this knowledge is born out of past experience or just a perception of a past experience. This is the reason for the words sambhuktAnAm iva - as if experienced {in\_024}.

#**Iha** m. attempt (Urdhveha Urdhva.Iha m. wish or effort to raise one's self); - IhA f. effort, wish •• jJAna-sat puruS**a.I**hAbhyAm - by Wisdom and good conduct - y2.020.011 +

#bhukta - #**sambhukta -** eaten, enjoyed &c. ; run through, traversed +

#vas - वासना #**vAsanA** - A vAsanA is an imprint, a psychic track (called an "engram" by some) whose name derives from the root #vas, implying a "clothing" or covering of dispassion by attachment: "desire" is not a good translation, since it may also indicate "disdain". The field of #vAsanA involves all affectations, whether sukha or du:kha + vAsanA**.Imprint/engram+**

**x**

x

22 23 24

25

अस्य\_आत्म-तत्त्वम् विमलम् द्वितीया दृष्टिर् अङ्किता ।

asya\_Atma-tattvam vimalam dvitIyA dRSTi:\_aGkitA |

जाता ह्य्\_अविद्यमाना\_इव तदा विद्या\_इति कथ्यते ॥३।९६।२५॥

jAtA hi\_avidyamAnA\_iva tadA vidyA\_iti kathyate ||3|96|25||

.

**its pure Self/Thatness**

**is limited by the sight of a second**

**and so the unknowing then becomes**

**known as vidyA.Knowing**

**.**

asya**.xx+** Atma.**self/Self +** tattva**.elemental.Thatness-**m

vimala**.xx+**m = dvitIya**.xx+**A dRSTi.**.xx+**: aGkita**.xx+**A = jAta**.xx+**A hi.**for/indeed-+** a-**.not/without +**

vidya**.xx+**mAnA = iva **.like/as.if+** = tadA**.then/there+** vidyA**.effective.knowledge/science+** iti**.so/thus +** kathyate.**is.described/told +**

.

\*sv.25 When it is conscious of the truth that the vision of division is the product of ignorance, it is known as knowledge. [def. vidyA]

\*vlm.25. When the mind's clear sight of the light of the soul or self, is obscured by the shadow of other gross things, which appear to be real insteat\_of the true spiritual, it is called ignorance; and is another name of the deluded understanding. (It is called avidyá or absence of Vidyá or knowledge of spiritual truth. It becomes Mahávidyá or incorrigible or invincible ignorance, when the manners and the mind are both vitiated by falsehood and error).

\*vwv.487/25. The essential nature of the Self is pure (or stainless). A second view which is stained is brought into existence only without being understood. Then it is declared as Ignorance (AvidyA).

26

स्फुरत्य्\_आत्म-विनाशाय विस्मारयति तत्-पदम् ।

sphurati\_Atma-vinAzAya vismArayati tat-padam |

मिथ्या-विकल्प-जालेन तन्-मलम् परिकल्प्यते ॥३।९६।२६॥

mithyA-vikalpa-jAlena tan-malam parikalpyate ||3|96|26||

.

sphurat**.xx-**i - Atma.**self/Self-**vinAza**.xx-**Aya -

vismArayat**.xx-**i tat.**that.**pada**.xx-**m **makes it forget That state**

mithyA-vikalpa-jAlena **thru a net of false ideas**

tat.**that.one**.mala**.xx-**m parikalpya**.xx-**te

.

\*vlm.26. The next is doubt, which entraps the dubious mind in the snare of scepticism, and tends to be the destruction of the soul, by causing it to disbelieve and forget the supreme spirit. (To the sceptic doubts for knowledge rise; but they give way before the advance of spiritual light).

\*vwv.489/26. It becomes manifest for the destruction of the Self. It causes one to forget that Abode of Reality by a number of false doubts. Therefore it is determined as impurity.

\*sv.26 On the other hand, when it moves in the wrong direction, towards greater self-forgetfulness and deeper involvement in false fancies, it is known as impurity. [def. mala]

27

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा विमृश्य च ।

zrutvA spRSTvA ca dRSTvA ca bhuktvA ghrAtvA vimRzya ca |

इन्द्रम् आनन्दयत्य्\_एषा तेन\_इन्द्रियम् इति स्मृतम् ॥३।९६।२७॥

indram Anandayati\_eSA tena\_indriyam iti smRtam ||3|96|27||

.

**when an indriya.Organ**

**has heard or touched or seen or tasted or smelled**

**and considered**

**—**

**it makes `indra rejoice,**

**and for that reason it is known as an "indriya"**

**.**

zrutvA**.having.heard +**  spRSTvA**.after touching +** ca**.and/also** dRSTvA**.xx+**  ca**.and/also** = bhuktvA**.xx+**  ghrAtvA**.xx+**  vimRzya**.xx+**  ca**.and/also** = indra**.xx+**m Anandayat**.xx+**i eSa:**.this -** = tena.**therefore/thereby +**  indriya**.sense/organ+**m iti**.so/thus -** smRta**.xx+** m

**.**

\*indra - AS.the \*jIva in charge. SV. "the senses". VWV. "the ruler or the Self".

\*AS: Whatever pleases indra - the jIva in charge, after hearing touching, seeing, eating, smelling and pondering; it is called indriya - a sense organ.

\*AS: The AB commentary identifies indra with the paramAtmA formed as a jIva. It also correctly points out that pANini has also defined it as indra-juSTam. Whatever pleases indra - the jIva in charge, after hearing touching, seeing, eating, smelling and pondering; it is called indriya - a sense organ.

sv.27 When it entertains the indweller with sensations, it is known as the senses (indriya). [def. indriya]

\*vlm.27. The mind is called sensation, because all its actions of hearing and feeling, of seeing and smelling, thinking and enjoying, serve to delight the senses, which convey the impressions back to the mind. \*vwv.496/27. It is declared as Indriya (or sense-organ) because it pleases Indra (the ruler or the Self) through hearing, touching, seeing, eating (or tasting), smelling and thinking.

#**dRSTvA** -

\*dRSTvA**.xx+**

#**bhuktvA** -

\*bhuktvA**.xx+**

#**ghrAtvA** -

\*ghrAtvA**.xx+**

#**vimRzya** -

\*vimRzya**.xx+**

#**indra** -

\*indra**.xx+**

#**Anandayat** -

\*Anandayat**.xx**

#**smRta** -

\*smRta**.xx+**

#**zrutvA -** having heard + \*zrutvA**.having.heard+**

**x**

x

25 26 27

28

सर्वस्य दृश्य-जालस्य परमात्मन्य्\_अलक्षिते ।

sarvasya dRzya-jAlasya paramAtmani\_alakSite |

प्रकृतत्वेन भावानाम् लोके प्रकृतिर् उच्यते ॥३।९६।२८॥

prakRtatvena bhAvAnAm loke prakRti:\_ucyate ||3|96|28||

.

**the net of all visible objects**

**in the Supreme Self**

**when undistinguished**

alakSite -

**prakRtatvena -**

**bhAvAnAm -**

It is commonly called **prakRti.Nature**.

sarvasya dRzya-jAlasya = paramAtmani\_alakSite = prakRtatvena bhAvAnAm = loke prakRti:\_ucyate

**.**

\*vwv.491/28. It is called Nature (prakRti) in worldly usage on account of the (apparent) (prakRtatva) of objects, when the entire collection of visible objects is not seen in the Supreme Self.

\*sv.28 When it remains unmanifest in the cosmic being, it is known as nature. [def. bhAva]

\*vlm.28. The mind that views all the phenomena of nature in the Supreme Spirit, and takes outward nature as a copy of the eternal mind of God, is designated by the name of nature itself. (Because God is the Natura naturans or the Author of Nature; and the works of nature—matter and mind, are the Natura naturatá. Hence the mind knowing its own nature and that of its cause, is said to be an union of both natures, and is the personality of Brahmá the Demiurge, who is combined of nature and mind).

\*VA - what is prakRtatvena bhAvAnAM? \*AS."Due to the naturalness of experiences". Thus, as long as the paramAtmA has not been perceived, due to the naturalness of experiences of the visible world, it (world -dRzya-jAla) is called prakRti.

#**prakRta-** #**prakRtatva -**

**\***prakRtatva.**normality/common condition+**

29

सद् असत्ताम् नयत्य्\_आशु सत्ताम् वा सत्त्वम् अञ्जसा ।

sat\_asattAm nayati\_Azu sattAm vA sattvam aJjasA |

सत्ता.असत्ता-विकल्पो ऽयम् तेन माया\_इति कथ्यते ॥३।९६।२९॥

sattA.asattA-vikalpa:\_ayam tena mAyA\_iti kathyate ||3|96|29||

.

sat\_asattAm nayati Azu -

**the real is quickly brought to unreality**

sattAm vA sattvam

aJjasA

sattAsattA-vikalp**a:\_**ayam

tena mAyA iti kathyate – **because of that it is known as mAyA.Illusion.**

\*sv.29 When it creates confusion between reality and appearance, it is known as \*mAyA (illusion). When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

\*vlm.29. The mind is called máyá or magic, because it converts the real into unreal, and the unreal into real. Thus showing the realities as unrealities, and the vice-versa by turns. It is termed error or mistake of our judgement, giving ascent to what is untrue and the contrary. The causes of error are said to be ignorance (avidyá) and passions (tamas).

\*vwv.490/29. It reduces reality to unreality immediately or pure being to a living being instantly. This is an error relating to reality and unreality. Because of that, it is described as illusion (\*mAyA).

30

दर्शन-श्रवण-स्पर्श-रसन-घ्राण=कर्मभि: ।

darzana-zravaNa-sparza-rasana-ghrANa=karmabhi: |

क्रिया\_इति कथ्यते लोके कार्य-कारणताम् गता ॥३।९६।३०॥

kriyA\_iti kathyate loke kArya-kAraNatAm gatA ||3|96|30||

.

darzana-zravaNa-sparza-rasana-ghrANa=karmabhi: |

kriyA\_iti kathyate loke x

kArya-kAraNatAm gatA **+**

**.**

दर्शन-श्रवण-स्पर्श-रसन-घ्राण=कर्मभिः

**by the feeling-hearing-touching-tasting-smelling=karma-s**

क्रिया.इति कथ्यते

**such actions are described**

लोके कार्य-कारणताम् गता -

**when in the world they come to the state of effect and cause.**

\*vlm.30. The sensible actions are seeing and hearing, feeling, tasting and smelling, of the outward organs of sense; but the mind is the cause both of these actions and their acts. (The mind moves the organs to their actions, as also feels and perceives their acts in itself).

#kriyA - दर्शन-श्रवण-स्पर्श-रसन-घ्राण=कर्मभिः By the feeling-hearing-touching-tasting-smelling=karma-s क्रिया.इति कथ्यते such actions are described लोके कार्य-कारणताम् गता - when in the world they come to the state of effect and cause. y3096.030.

**x**

x

28 29 30

31

चितेश् चेत्य.अनुपातिन्या गताया: स-कलङ्कताम् ।

cite:\_cetya.anupAtinyA gatAyA: sa-kalaGkatAm |

प्रस्फुरत्\_रूप-धर्मिण्या एता: पर्याय-वृत्तय: ॥३।९६।३१॥

prasphurat\_rUpa-dharmiNyA etA: paryAya-vRttaya: ||3|96|31||

.

cite: cety**a.a**nupAtinyA/-nyA:

gatAyA: sa-kalaGkatAm

prasphurat rUpa-dharmiNyA/nyA: **– expanding @ its characteristic form =**

etA: paryAya-vRttaya:

\*VA - these different synonimical notions arise as result of perceptions of the mind, from vibrations of consciousness, which become stained. \*AS: The mind (citi) as it gets corrupted by following the visible world (cetya), with its vibratory nature acquires these alternative forms (paryAyavRttaya:). Thus, the various attributes defined above ae simply manifestations of the mind.
\*vlm.31. The intellect (chit) being bewildered in its view of the intellectual world (chetyas), manifests itself in the form of the mind, and becomes the subject of the various functions which are attributed to it. (The intellect having lost its universality, and the faculty of intellection or discernment of universal propositions, falls into the faults of sensitivity and volition, by employing itself to particular objects of sense and sensible desires).

\*vwv.498/31. These are synonymous terms of the states of Absolute Consciousness which has the characteristic of an expanding nature, which is pursuing objects and (thus) reduced to a state having stain.

\*jd.31 - cite: cety**a.a**nupAtinyA gatAyA: sa-kalaGkatAm prasphurat rUpa-dharmiNyA **– expanding thru its characteristic form =** etA: paryAya-vRttaya:

32

चित्तताम् उपयाताया\* गताया: प्रकृतम् पदम् ।

cittatAm upayAtAyA\* gatAyA: prakRtam padam |

स्वैर् एव संकल्प-शतैर् भृशम् रूढिम् उपागता: ॥३।९६।३२॥

svai:\_eva saMkalpa-zatai:\_bhRzam rUDhim upAgatA: ||3|96|32||

.

cittatAm upayAtAyA

gatAyA: prakRtam padam

svai: eva saMkalpa-zatai:

bhRzam rUDhim upAgatA:

\*vlm.32. Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

\*VA - I don't see a verb here. Is it still about etA: paryAya vRttaya:? (these notions arise) from appearance of the mindness, because of (mind) leaving the native state,

by hundreds of own notions, they went to abundance.

\*AS. Yes, it is still thesame subject payAya-vRttaya:. The verb is in the form of p.p. "upAgatAH". I jokingly call these past participles as "poor man's past tense". They avoid correctly reproducing the past tense forms. rUDhim upAgatA: means they have become well established - firmed up, by the hundreds of creative notions (saMkalpa) of their own. The first line says that they have become the "mind" and have become natural (gatAyA: prakRtam padam).

\*jd.32 -

cittatAm upayAtAyA

gatAyA: prakRtam padam

svai: eva saMkalpa-zatai:

bhRzam rUDhim upAgatA:

\*vlm.32. Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

\*VA - I don't see a verb here. Is it still about etA: paryAya vRttaya:? (these notions arise) from appearance of the mindness, because of (mind) leaving the native state,

by hundreds of own notions, they went to abundance.

\*AS. Yes, it is still thesame subject payAya-vRttaya:. The verb is in the form of p.p. "upAgatAH". I jokingly call these past participles as "poor man's past tense". They avoid correctly reproducing the past tense forms. rUDhim upAgatA: means they have become well established - firmed up, by the hundreds of creative notions (saMkalpa) of their own. The first line says that they have become the "mind" and have become natural (gatAyA: prakRtam padam).

33

चेतनीय-कलङ्क.अङ्काज् जाड्य-जाल.अनुपातिनी ।

cetanIya-kalaGka.aGkAt\_jADya-jAla.anupAtinI |

संख्या-विभाग-कलना स्व.वैकल्प.आकुला\_इव चित् ॥३।९६।३३॥

saMkhyA-vibhAga-kalanA sva.vaikalpa.AkulA\_iva cit ||3|96|33||

**.**

cetanIya**.xx-**kalaGka**.xx-**aGkA**.xx-**At - jADya**.xx-**jAla**.xx-**anupAti**.xx-**nI - saMkhyA**.xx-**vibhAga**.xx-**kalanA**.xx-**- sva**.xx-**vaikalpa**.xx-**Akula**.xx-**A iva**.xx-** cit**.xx-** -

.

<CG: kalaGka aGka vibhAga kalanA vaikalpa >

<**\_**.. yo dvaita-vAsanA-kalaGkas tad-aGkAt**\_**.. ||3|96|> Comm

<CG: kalaGka aGka vibhAga kalanA vaikalpa >

\*vlm.33. Its abstract knowledge of general truths being shadowed by its percipience of concrete and particular gross bodies, it comes to the knowledge of numbers and parts, and is overwhelmed by the multiplicity of its thoughts and the objects of its desires. (i.e. Having lost the knowledge of the universal whole and discrete numbers, the mind comes to know the concrete particulars only).

\*VA - because of the impurity of the mind, he sees net of inert objects, causing multiple distinctions, as if consciousness has many own defects. \*AS. The AB commentary introduces this by saying this is explaining how a single original cit takes on such a varied form. It says: By the cit appears as smeared with the impurities of the stimulative mind, thus fallen into web of the material world, and multiply split by the notions of multiple divisions. In other words, the illusion of the world imposes a false divided appearance on it.

**x**

x

31 32 33

34

जीव\* इत्य्\_उच्यते लोके मन\* इत्य्\_अपि कथ्यते ।

jIva\* iti\_ucyate loke mana\* iti\_api kathyate |

चित्तम् इत्य्\_उच्यते सा\_एव बुद्धिर्\_इत्य्\_उच्यते तथा ॥३।९६।३४॥

cittam iti\_ucyate sA\_eva buddhi:\_iti\_ucyate tathA ||3|96|34||

.

jIva\* iti\_ucyate loke mana\* iti\_api kathyate = cittam iti\_ucyate = sA\_eva buddhi:\_iti\_ucyate tathA

**.**

**it is called the Living Living\*jIva in the world;**

**and they call it too "manas.Mind";**

**and it is termed "chitta.Affection",**

**&**

**likewise "buddhi.Intellect"**

**.**

\*jd. I've lost the source of this note, prob. from a comm. on \*dakSiNAmurti-stotra.

it is worth reading. •‑•

"The first self-conscious activity leading in different directions is called **manas**.

When, after such oscillating movement, there is the position of either of the alternatives, as "the thus", it is called **buddhi**. When by the false notions of associations of body and soul there is the feeling of a concrete individual as "I", it is called **ahamkAra**. When there is reflective thought associated with the memory of the past and the anticipations of the future, it is called **citta**. When the activity is taken in its actual form as motion or action towards any point, it is called **karma**. When, leaving its self-contained state, it desires anything, we have **kalpanA**. When the citta turns itself to anything previously seen or unseen, as being previously experienced, we have memory **smRti.** When certain impressions are produced in a very subtle, subdued form, dominating all other inclinations, as if certain attractions or repulsions to certain things were really experienced, we have the root inclinations, **vAsanA.Conditioning.**

In the realization that there is such a thing as self-knowledge, and that there is also such a thing as the false and illusory world-appearance, we have what is called right knowledge **vidyA**. When the true knowledge is forgotten and the impressions of the false world-appearance gain ground, we have what are called the impure states **mala**. The functions of the five kinds of cognition please us and are called the senses **indriya**. As all world-appearance has its origin and ground in the highest self, it is called

the origin **prakRti**. As the true state can neither be called existent nor non-existent, and as it gives rise to all kinds of appearance, it is called illusion **mAyA.Illusion**. Thus it is thesame appearance that goes by the various names of jIva, manas, citta and buddhi. ||3|96| jIva ity uchyate loke mana ity api kathyate | cittam ity uchyate s' aiva buddhir ity uchyate tathA ||3|96|y3.96.34||"

*\*vlm.34. It is variously styled as the living principle and the mind by most people on earth; but it is known as intellection and understanding (chitta and buddhi) by the wise.*

35

नाना-संकल्प-कलिलम् पर्याय-निचयम् बुधा: ।

nAnA-saMkalpa-kalilam paryAya-nicayam budhA: |

वदन्त्य्\_अस्या: कलङ्किन्याश् च्युताया: परमात्मन: ॥३।९६।३५॥

vadanti\_asyA: kalaGkinyA:\_cyutAyA: paramAtmana: ||3|96|35||

.

nAnA-saMkalpa-kalilam - **a jumble of various conceptions =**

paryAya**.xx-**nicaya**.xx-**m

budhA: vadanti **- the wise call =**

asyA:**.xx-** kalaGki**.xx-**nyA:

cyuta**.xx-**AyA: paramAtma**.xx-**na: **- wandering from the Supreme Self.**

\*vlm.35. The intellect being depraved by its falling off from the sole supreme soul, is variously named by the learned according to its successive phases and functions, owing to its being vitiated by its various desires, and the variety of their objects.

\*VA wise speak of this as of mixture of various notions and many synonims,

impure and deviated away from great Self.

\*AS. The wise, thus talk about cit, contaminated by the world and separated from the Brahman, as full of different creative notions and in different aspects (paryAyanicayam).
The different terms used are enumerated in the previous verse.

**Raama said—**

36

मन: किम् स्याज् जडम् ब्रह्मन् तथा वा\_अपि च चेतनम् ।

mana: kim syAt\_jaDam, brahman, tathA vA\_api ca cetanam |

इत्य् ए kox मम तत्त्व.ज्ञ\* निश्चयो ऽन्तर् न जायते ॥३।९६।३६॥

iti\_eka:\_mama tattva.jJa\* nizcaya:\_antar na jAyate ||3|96|36||

.

mana: kim syAt jaDam –

**is manas.Mind inert - , Brahmin, –**

tathA vA api ca cetanam –

**and is chetana.Sentience thus? -**

iti eka: nizcaya: mama tattvajJa –

**this one certainty for-me, o That-knower, -**

antar na jAyate –

**within does not arise.**

\*vlm.36. Ráma said:—O Sir! that art acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet. (It is said to be matter by materialists and as spirit by spiritualists).

**brAhmaNa, Thatness-knower, is the Mind something inert? and is**

**sentience too? It's a thing about which I find no certainty.**

\*vlm.36. Ráma said:—O Sir! that art acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet. (It is said to be matter by materialists and as spirit by spiritualists).

\*brAhmaNa, Thatness-knower, is the Mind something inert? and is

sentience too? It's a thing about which I find no certainty. -36-

**\*** mana: kim syAj jaDam – **is manas.Mind inert -** brahman – **o \*brAhmaNa -** tathA vA api ca cetanam – **and is chetana.Sentience thus? -** ity eka: nizcaya: mama tattvajJa – **this one certainty for-me, o That-knower, -** antar na jAyate – **within does not arise.**

**x**

x

34 35 36

**Vasishtha said—**

37

मनो हि न जडम् राम न\_अपि चेतनताम् गतम् ।

mana:\_hi na jaDam, rAma, na\_api cetanatAm gatam |

म्लाना\_अजडा तदा दृष्टिर् मन\* इत्य्\_एव कथ्यते ॥३।९६।३७॥

mlAnA\_a-jaDA tadA dRSTi:\_mana\* iti\_eva kathyate ||3|96|37||

.

manas.**Manas.Mind-**.: hi.**for/therefore +** na**.no/not-** jaDa**.inert/thick -**.m, **Raama**, = na**.no/not-**\_api.**even/tho-** cetana**.sentient/affected-tA.-ness**.m gata.**gone/come.to -**.m = mlAna**.faded/withered-+**\_a-**.un-/not+**jaDa**.inert/thick -** tadA**.then/there +** dRSTi**.xx+**: = manas.**Manas.Mind-**\* iti**.so/thus -** eva.**indeed/only/so -** kathyate**.is.said/described +**

**.**

**for Mind is not inert, rAma, nor too gone to Affectivity**

mlAnA.jaDA tadA dRSTi: - **weakly-inert then is the Vision =**

manas iti eva kathyate **just.so Mind called.**

\*vlm.37. Vasishtha replied:—The mind, O Ráma! is neither a gross substance nor an intelligent principle altogether: it is originally as intelligent as the intellect; but being sullied by the evils of the world and the passions and desires of the body, it takes the name of the mind. (From its minding of many things).

.

\*manas.**Manas.Mind-**.: hi.**for/therefore +** na**.no/not-** jaDa**.inert/thick -**.m, **Raama**, = na**.no/not-**\_api.**even/tho-** cetana**.sentient/affected-tA.-ness**.m gata.**gone/come.to -**.m = mlAna**.faded/withered-+**\_a-**.un-/not+**jaDa**.inert/thick -** tadA**.then/there +** dRSTi**.xx+**: = manas.**Manas.Mind-**\* iti**.so/thus -** eva.**indeed/only/so -** kathyate**.is.said/described +**

38

मध्ये स**द्.अ**सतो रूपम् प्रतिभूतम् य**द् आ**विलम् ।

madhye sat\_asata:\_rUpam pratibhUtam yat\_Avilam |

जागत: कारणम् नाम त**द् ए**त**च् चि**त्तम् उच्यते ॥३।९६।३८॥

jAgata: kAraNam nAma tat\_etat\_cittam ucyate ||3|96|38||

.

**between**

**the real & the unreal,**

**a form**

**an interbeing**

**a turbidity called the world's Cause**

**that is said.to.be this chitta.Affective mind**

**.**

madhye sat\_asat**a:\_**rUpam = pratibhUtam yat\_Avilam = jAgata: kAraNam nAma = tat\_etat\_cittam ucyate

**.**

\*vlm.38. The intellect (chit) which is the cause of the world, is called the chitta or heart, when it is situated in the bosom of sentient bodies, with all its affections and feelings (ávilám [no, Avila = turbidity, like muddy water]). It then has a nature between goodness and badness (by reason of its moral feelings and bat passions).

39

शाश्वतेन\_एक-रूपेण निश्चयेन विना स्थिति: ।

zAzvatena\_eka-rUpeNa nizcayena vinA sthiti: |

येन सा चित्तम् इत्य्\_उक्ता तस्माज् जातिम् इदम् जगत् ॥३।९६।३९॥

yena sA cittam iti\_uktA tasmAt\_jAtim idam jagat ||3|96|39||

.

**the state without conviction of eternal single form**

**is called "chitta.Affection"**

**the affective mind**

**:**

**This world's a production from That**

**.**

\*vwv. That (Consciousness) is called the mind by virtue of its existence bereft of certainty and without its eternal and singular nature. From that, this world is born.

\*jd.39 -

zAzvatena eka-rUpeNa nizcayena vinA sthiti: - **a state without eternally-singular certainty** - that is the "singularity" that scientists propose as the origin of the Big Bang—namely the paramANu =

yena sA cittam ity uktA - **for which reason it is called "#citta Affection"** =

tasmAj jAtim idam jagat - **this world is a property/production from that.**

\*vwv.465/39. That (Consciousness) is called the mind by virtue of its existence bereft of certainty and without its eternal and singular nature. From that, this world is born.

\*vlm.39. When the heart remains without a certain and uniform fixity to its purpose, and steadiness in its own nature, it feels all the inner changes with the vicissitudes of the outer world, and is as a reflector of the **same**. (The text says, the fluctuations of the heart, cause the vicissitudes of the world. But how can the heart be subjective, and the world the objective? Is the heart author of its feelings without receiving them from without? Yes).

\*vwv. That (Consciousness) is called the mind by virtue of its existence bereft of certainty and without its eternal and singular nature. From that, this world is born.

#**jAti** - **!!!**

**x**

x

37 38 39

40

जड.अजड-दृशोर् मध्ये दोला-रूपम् स्व.कल्पनम् ।

jaDa.ajaDa-dRzo:\_madhye dolA-rUpam sva.kalpanam |

यच् चितो म्लान-रूपिण्यास् तद् एतन् मन\* उच्यते ॥३।९६।४०॥

yat\_cita:\_mlAna-rUpiNyA: tat\_etat\_mana\* ucyate ||3|96|40||

.

jaD**a.a**jaDa-dRzo:\_madhye –

**between**

**the sight of the inert & non-inert** -

dolA-rUpam sva.kalpanam –

**is a kind of swing, ones self.assumption/conception** -

yat\_cita:\_mlAna-rUpiNyA - **which is by a weak form of Consciousness** -

tat\_e**tat\_**manas ucyate - **that is known as this #manas Mind.**

\*vwv.458/40. That here is called the mind which is the natural functioning, in the form of swinging, of consciousness with a faded form, between the dull and not dull perception s (i.e. objectivity and subjectivity).

\*vwv.458/40. That here is called the mind which is the natural functioning, in the form of swinging, of consciousness with a faded form, between the dull and not dull perception s (i.e. objectivity and subjectivity).

\*sv.30-73 (extensive omission)

\*vlm.40. The intellect hanging between its intelligence and gross objects, takes the name of the mind, when it is vitiated by its contact with outward objects.

\*mlai - to fade, wither. - >#**mlAna** **-adj.-** faded, withered • exhausted, faded • dejected, sad, melancholy • foul, dirty (by assoc. with #mleccha) **-n.-** withered or faded condition, absence of brightness or lustre •-•> #mlAna•-**kSINa** **-adj.-** withering and languishing •-**manas** **-adj.-** depressed in mind, dispirited \*mbh. •-**sraj** **-adj.-** having a withered or faded garland \*mbh. •-**vaktra** **-adj.-** having a blackened countenance. •• #**amlAna** **-adj.-** unwithered, clean, clear; bright, unclouded (as the mind or the face) •• #**AmlAna** - clouded [= amlAna, M-W], unclouded [Cap.] •• #**mlAni** **–m.f.-** withering, fading, decay, languishing, perishing; depression, melancholy, sadness; disappearance; foulness, filth; blackness ib.; vileness, meanness. •• #**amlAni** **-f.-** vigour, freshness; unwithering.

41

चिन् नि:स्पन्दो हि मलिन: कलङ्क-विकल.अन्तरम् ।

मन\* इत्य्\_उच्यते, राम, न जडम् न च चिन्मयाम् ॥३।९६।४१॥

cit\_ni:spanda:\_hi malina: kalaGka-vikala.antaram |

mana\* iti\_ucyate, rAma, na jaDam na ca cit.mayAm ||3|96|41||

.

cit\_ni:spand**a:\_**hi malina: kalaGka-vikala.antaram |

mana\* iti\_ucyate, rAma, na jaDam na ca cit.mayAm **+**

**.**

**when Consciousness,**

**non.vibrant,**

**gets contaminated**

**and inwardly corrupted**

**it is called manas.Mind,**

**\*rAma,**

**which is**

**neither inert matter**

**nor a measure of Consciousness**

**.**

\*AS: The the absolute stability of cit is contaminated, that part of the contamination is called a mind. It is neither material nor full of cit. \* As explained above, it is only an apparent aberration. It is not just illusory, since it is an imposed image on cit, but it is not said to be full of cit; for that would leat\_to the notion that the cit itself is corrupted. Yes, there is corruption and contamination, it is imposed on the cit, but does not affect it.
\*vlm.41. When the action of the Intellect or the faculty of intellection, is vitiated by sensitivity, and becomes dull by reason of its inward dross; it is then styled the mind, which is neither a gross material thing, nor an intelligent spiritual principle.

\*vwv.456/41. \*rAma! The impure outward movement of pure consciousness, which is devoid of stain inside, is indeed called the mind. It is neither dull nor consisting of consciousness.

\*jd.41 - cit-ni:spanda: hi malina: - the non-vibration of Consciousness, being contaminated = kalaGka-vikal**a.a**ntaram - impurity-corrupted-within - and inwardly corrupted = mana iti ucyate rAma - it is called manas.Mind, \*rAma, - na jaDam na ca cin-\*mAyAm - neither inert nor a measure of Chit Consciousness.

42

तस्य\_इमानि विचित्राणि नामानि कलितान्य्\_अलम् ।

tasya\_imAni vicitrANi nAmAni kalitAni\_alam |

अहम्कार-मनोनो-बुद्धि-जीव.आद्यानि\_इतराण्य्\_अपि ॥३।९६।४२॥

ahamkAra-mana:\_buddhi-jIva.AdyAni\_itarANi\_api ||3|96|42||

.

**it has a great variety**

**of names and designations, thus:**

**Ahamkara Egoity,**

**manas.Mind, buddhi.Intellect,**

**Living jIva, et cætera.**

tasya - Of that -

imAni vicitrANi nAmAni kalitAni alam - are all these various names and designations -

ahamkAra-m**ana:.**buddhi-jIv**a.A**dyAni itarANi api - Ahamkara Egoity, manas.Mind, buddhi.Intellect, Living jIva, and so-on and so.forth.

\*sv.30-73 (extensive omission) When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

\*vlm.42. The intellectual principle is variously designated by many such names, as the mind, the understanding, the ego, and the living soul or principle of animation.

\*vlm.42. The intellectual principle is variously designated by many such names, as the mind, the understanding, the ego, and the living soul or principle of animation.

**x**

x

40 41 42

43

यथा गच्छति शैलू xSo रूपाण्य् अलम् तथैव हि ।

yathA gacchati zailUSa:\_rUpANi\_alam tathA\_eva hi |

मनो नामान्य् अनेकानि धत्ते कर्म.अन्तरम् व्रजत् ॥३।९६।४३॥

mana:\_nAmAni\_anekAni dhatte karma.antaram vrajat ||3|96|43||

.

yathA gacchati zailUSa: - **As an actor assumes =** rUpANi alam - **various forms =**

tathA eva hi - **thus also indeed -** manas dhatte anekAni nAmAni - **Manas.Mind is given more than one name -** karma.antaram vrajat - **within its karma emerging - from karma to karma**

**.**

\*vwv.474/43. As an actor thoroughly partakes of (various) forms, just so, the mind proceeding to a different action, assumes various names.

\*VA - like actor goes as different forms so mind has different names depending? on karmas it does???... karma.antaram vrajat - ?? \*AS. karma.antaram vrajat means going from karma to akarma, i.e. doing different things. Just as an actor takes on different roles, so does the mind as it undertakes different actions.

\*vlm.43. The mind bears its different appellations according to the variety of its functions; just as an actor the theatre, appears under different names and garbs of the dramatic personages on the stage. (The world is a stage, where one man acts many parts. Shakespeare).

\* yathA gacchati zailUSa: - **As an actor assumes =** rUpANi alam - **various forms =** tathA eva hi - **thus also indeed -** manas dhatte anekAni nAmAni - **Manas.Mind is given more than one name -** karma.antaram vrajat - **within its karma emerging - from karma to karma**

#**zailUSa** - m. an actor, public dancer, tumbler; the leader of a band, one who beats time (= <tAladhAraka>); a rogue +

44

चित्र.अधिकार-वशतो विचित्रा\* विकृत.अभिधा: ।

citra.adhikAra-vazata:\_vicitrA\* vikRta.abhidhA: |

यथा याति नर: कर्म-वशाद् याति तथा मन: ॥३।९६।४४॥

yathA yAti nara: karma-vazAt\_yAti tathA mana: ||3|96|44||

.

citra.adhikAra-vazatas – **various-relation/government-caused =** vicitrA: vikRt**a.a**bhidhA: - **different transformations-defined =** yathA yAti nara: karma-vazAt **- as goes a man karma-caused =** yAti tathA mana: **- goes thus manas.Mind**

.

\*vwv.475/44. As a man attains to various altered names on account of different duties, so, the mind attains to (various names) on account of its activities.

\*sv.30-73 (extensive omission) When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

\*vlm.44. As a man passes under many titles, according to his various occupations and professions; so the mind takes different appellations according to the various operations of its nature. (Thus one man is a scholar, a householder, an officer, a subject and many others at once).

#**citra** - adj. conspicuous, excellent • variegated, spotted, speckled (with tena or in comp.) • various, different, manifold MBh; (execution) having different varieties (of tortures) • strange, wonderful • picture/statue + \*citra.**various\image x**

#**adhikAra** - m. authority; government, rule • reference, relation; a topic, subject + \*adhikara.**authority; government +**

#**vicitra** - adj. variegated • manifold, various, diverse; strange, wonderful + \*vicitra.**various/strange +**

#**vikRta** - adj. transformed, altered, changed; (esp.) deformed, decorated, embellished • - v. darzana adj. changed in appearance; - v. buddhi adj. changed in mind •• \*vikRta.**transformed\deformed +**

\*citra.adhikAra-vazatas – **various-relation/government-caused =** vicitrA: vikRt**a.a**bhidhA: - **different transformations-defined =** yathA yAti nara: karma-vazAt **- as goes a man karma-caused =** yAti tathA mana: **- goes thus manas.Mind**

45

या\* एता: कथिता: संज्ञा\* माया राघव चेतस: ।

yA\* etA: kathitA: saMjJA\* mAyA rAghava cetasa: |

एता\* एव\_अन्यथा प्रोक्ता\* वादिभि: कल्पना-शतै: ॥३।९६।४५॥

etA\* eva\_anyathA proktA\* vAdibhi: kalpanA-zatai: ||3|96|45||

.

**these Terms**

**which have been described by me to you, Raaghava, pertain to Chetas.Sentience, the Affective Awareness**

**and are defined differently by adherents of hundreds of different doctrines**

**.**

\*jd. We find this exemplified in translations that make <saMkalpa> "desire",

alttho the term also indicates "disdain" and "indifference" also.

\*vlm.45. Besides the names that I have mentioned regarding the mind, the disputants in mental philosophy, have invented many others agreeably to their diverse theories.

\*jd.45 - etA: **saM**jJA: yA: kathitA: - **these Terms which have been described** = \*mAyA rAghava cetasa: - **by me to you, \*raghava, pertain to \*chetas, the Affective Awareness =** etA eva anyathA proktA - **these moreover otherwise are explained** = vAdibhi: kalpanA-zatai: - **by adherents of hundreds of different doctrines.**

x

43 44 45

46

स्वभाव.अभिमतम् बुद्धिम् आरोप्य मनसा कृता: ।

svabhAva.abhimatam buddhim Aropya manasA kRtA: |

मनो-बुद्धि.इन्द्रिय.आदीनाम् विचित्रा नाम रीतय: ॥३।९६।४६॥

mana:.buddhi.indriya.AdInAm vicitrA nAma rItaya: ||3|96|46||

.

svabhAva.abhimatam buddhim - Aropya manasA kRtA: - mana:.buddhi.indriya.AdInAm - vicitrA nAmarItaya: - .AB.\_.. nAmarItaya: saMjJA-bhedAs tai:

.

svabhAv**a.a**bhimatam buddhim Aropya - **having assumed the supposed nature of buddhi\*Intellect =**

manasA kRtA: - **these are made by Mind =**

m**ana:.**buddh**i.i**ndriy**a.A**dInAm - **of manas\*Mind, buddhi\*Intellect, indriya\*Organism &c. =**

vicitrA: nAmarItaya: - **the various customary names.**

.AB.**\_**.. nAmarItaya: **saM**jJA-bhedAs tai:\*vlm.p.46 They have attributed many names to the mind according to the views in which they want to exhibit its nature, such as calling it intellect, understanding or sensation and so forth.

\*vlm.46. They have attributed to the mind many designations, according to the views in which they designed to exhibit its nature; such as some calling it the intellect, another the understanding, the sensation and so forth.

मन् #man - #abhiman - #**abhimata** - longed for • wished, desired, sasarja sakalAm sRSTim tAm tAm abhimatAm mama, y3091.015 • loved, dear • allowed • **supposed**, imagined • abhimatam - n. - desire, wish.

#Aropya - to be placed or fixed in/on • to be planted VarBr2S. • to be strung (as a bow) Hariv. ; to be attributed, interposed, supplied \*sarvad. • **ind. p.** - having made to ascend or mount &c.

#**nAmarIti** -f.- customary name.

47

मनो हि जडम् अन्यस्य भिन्नम् अन्यस्य जीवत: ।

mana:\_hi jaDam anyasya bhinnam anyasya jIvata: |

तथा\_अहम्कृतिर् अन्यस्य बुद्धिर् अन्यस्य वादिन: ॥३।९६।४७॥

tathA\_ahamkRti:\_anyasya buddhi:\_anyasya vAdina: ||3|96|47||

.

manas hi jaDam anyasya -

**For another, Mind is mutely inert -**

bhinna**.xx+**m anya**.xx+**sya jIva**.xx+**ta: -

tathA.**thus/then** - ahamkRt**.xx+**i: anya**.xx+**sya -

**thus for another it is I-dentity -**

buddhi: anyasya vAdina: -

**buddhi.Intellect for one of another school**

**.**

\*vlm.p.47 One takes it as dull matter and another as the living principle. Someone calls it ego, while others apply the term understanding.

\*vlm.47. One takes it as dull matter, and another as the living principle; some one calls it the ego, while others apply the term understanding to it. (As Manas or Manu is the father of and of thesame nature with all mankind; so is the mind manas or mens, similar in its nature and names with every one and all its operations).

\*sv.30-73 When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

48

अहम्कार-मनो-बुद्धि-दृष्टय: सृष्टि-कल्पना: ।

ahamkAra-mana:-buddhi-dRSTaya: sRSTi-kalpanA: |

एक-रूपतया प्रोक्ता या माया, रघुनन्दन ॥३।९६।४८॥

eka-rUpatayA proktA yA mAyA, raghunandana ||3|96|48||

.

**the different views of**

**"aham"kAra\*"I"dentity,**

**manas\*Mind,**

**&**

**buddhi\*Intellect**

**are**

**creative formulations**

**.**

**they have been stated**

**by me**

**in one particular form,**

**Darling of the Clan**

**!**

ahamkAra-m**ana:.** - **the views of "aham"kAra\*"I"dentity =**

buddhi-dRSTaya: - sRSTi-kalpanA: - **are creative formations =**

eka-rUpatayA proktA yA \*mAyA - **they have been stated by me in one particular form, =** raghunandana - **Darling of the Clan!** \* so "aham"kAra\*"I"dentity may be called "egoity" or "ego", and \*rAma may be \*rAghava or \*raghu.nandana.

\*vwv.499/48. \*rAma! The notions of the ego, the mind and the intellect, which have been described by me, are (only) creative formations on account of their identical nature (as the inner instruments of perception).

\*vlm.48. I have told you, Ráma that egoism, mind and the light of understanding, together with the volition of creation, are but different properties of the one and same internal principle. (Ego -the subjective, mind - the motive, understanding,- the thinking, and the volitive powers, all relate to the same soul. All these are different faculties having the one and same common root—the one universal soul).

**\***ahamkAra-m**ana:.**buddhi-dRSTaya: - **the views of "aham"kAra\*"I"dentity =** sRSTi-kalpanA: - **are creative formations =** eka-rUpatayA proktA yA \*mAyA - **they have been stated by me in one particular form, =** raghunandana - **Darling of the Clan!** \* so "aham"kAra\*"I"dentity may be called "egoity" or "ego", and \*rAma may be \*rAghava or \*raghu.nandana.

**x**

x

46 47 48

49

नैयायिकैर् इतरथा तादृशै: परिकल्पिता: ।

naiyAyikai:\_itarathA tAdRzai: parikalpitA: |

अन्यथा कल्पिता: सांख्यैश् चार्वाकैर् अपि च\_अन्यथा ॥३।९६।४९॥

anyathA kalpitA: sAMkhyai:\_cArvAkai:\_api ca\_anyathA ||3|96|49||

.

naiyAyikai:\_itarathA **- by nyAya.Logicians otherwise =**

tAdRzai: parikalpitA:

anyathA kalpitA: sAMkhyai:\_

cArvAkai:\_api ca\_anyathA **x**

\*vwv.500/49. They are determined in another manner by logicians and the like, considered in a different manner by the followers of the SAnkhya philosophy and otherwise by the #cArvAka-s (or the atheistic and materialistic philosophers).

\*vlm.49. The Nyáyá philosophy has taken the mind &c., in different lights according to its own view of them; and so the Sankhya system explains the perception and senses in a way peculiar to itself. (Namely: the Nyáyá says, the Ego to be a dravya or substance; the living soul as God; the mind a sensitive particle and internal organ; and understanding as a transitory property of the mind. The Sánkhya has the understanding as a product of matter, and egoism a resultant of the same, and the mind as the eleventh

\* Khare – Having pointed out how, in his opinion on the nature of the mind, he differs from the points of view of the ‘Naiyāyikas Sāmkhyas, Cārvākas, Jaiminiyas, Ārhatas, Bauddhas, Vaiśesikas, and Pāñca-ratras, etc.' (YV 3.96. 49-50), he adds : “All these various doctrines arising at different times and in different countries, however, lead to the same Supreme Truth, like the many different paths leading travelers from different places to the same city. It is ignorance of the absolute truth and the misunderstanding of the different doctrines that cause their followers to quarrel with one another with bitter animosity. They consider their own particular dogmas to be the best, as every traveler may think, though wrongly, his own path to be the only and the best path (YV 3.96.51-53).” Again note that these passages from YV are essentially, with minor variants, same as passages in MU 3.96.49-53).

#**cArvAka**-: - N. of a materialistic philosopher (whose doctrines are embodied in the bArhaspatya-sUtras) Veda7ntas. S3i1l. Ra1jat. iv, 345 Prab.Madhus.**\_** A rAkSasa (friend of duryodhana, who took the shape of a mendicant Brahman, when yudhiSThira entered hAstina-pura in triumph, and reviled him, but was soon detected and killed by the real Brahmans) MBh. i, 349 ; ix, 3619 ; xI, 1414

50

जैमिनीयैश् च\_अर्हतैश् च बौद्धैश् वैशेषिकैस् तथा ।

jaiminIyai:\_ca\_arhatai:\_ca bauddhai:\_vaizeSikai:\_tathA |

अन्यैर् अपि विचित्रैस् तै: पाञ्च-रात्र.आदिभिस् तथा ॥३।९६।५०॥

anyai:\_api vicitrai:\_tai: pAJca-rAtra.Adibhi:\_tathA ||3|96|50||

.

jaiminIyai:\_ca\_x

arhatai:\_ca

bauddhai:\_vaizeSikai:\_tathA **- by bauddha.Buddhists =**

anyai:\_api **- by others too =**

vicitrai:\_tai:

pAJca-rAtr**a.A**dibhi:\_tathA

\*vlm.50. In this manner are all these terms taken in very different acceptations, by the different systems of Mimansa, Vaiseshika, Arhata and #buddhist philosophy. The Pancharatra and some other systems, have given them particular senses disagreeing with one another. See Rákháldása Nyayaratna's tract on the identity of the mind and the soul atmá; and Hirálal's reply to and refutation of the **same**).

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51

सर्वै:\_एव च गन्तव्यम् तै: पदम् परमार्थिकम् ।

sarvai:\_eva ca gantavyam tai: padam paramArthikam |

विचित्रम् देश-काल.उत्थै: परम् एकम् इव\_अध्व.गै: ॥३।९६।५१॥

vicitram deza-kAla.utthai: param ekam iva\_adhva.gai: ||3|96|51||

.

sarvai:\_eva ca gantavyam = tai: padam paramArthikam = vicitram deza-kAla.utthai: = param ekam iva\_adhva.gai:

**.**

**for all of them**

**what is to come**

**is**

**a State**

**in the Higher Sense**

**a wonder**

**for those transcending Place\* and Time**

**.**

**the absolute is only one**

**for such travelers**

**.**

\* #deza is "space" only in a limited sense,

something contained or bounded.

I reserve "Space" for \*AkAsha,

which is ananta.boundless.

*\*vlm.51. All these various doctrines, arising at different times and in distant countries, leat\_at last to the**same supreme Being, like the very many different ways, leading their passengers to the**same imperial city.*

\*jd.51 - sarvai: - **and by all those =** eva ca gantavyam - **what is to come = a State in the Higher Sense a wonder =** deza-kAl**a.u**tthai: **- transcending Place and Time =** param ekam iva - **by the travelers.**

**x**

x

49 50 51

52

अज्ञानात् परमार्थस्य विपरीत.अवबोधत: ।

ajJAnAt paramArthasya viparIta.avabodhata: |

केवलम् विवदन्त्य् एते विकल्पैर् ल्पै:\_आरुरुक्षव: ॥३।९६।५२॥

kevalam vivadanti\_ete vikalpai:\_ArurukSava: ||3|96|52||

.

ajJAnAt paramArthasya - **from ignorance of the highest truth** =

viparIt**a.a**vabodhata: -

kevalam vivadanti ete -

vikalpai: ArurukSava: -

\*vlm.52. It is ignorance of this supreme truth or misunderstanding of the discordant doctrines, that causes the votaries of different systems and sects, to carry on an endless dispute among themselves with bitteracrimony. (All party contentions, are but effects of ignorance of the various terminology bearing thesame sense).

viparita

avabodha

vivat\_

vikalpa

ArurukSu

53

स्व.मार्गम् अभिशंसन्ति वादिनश् चित्रया दृशा ।

sva.mArgam abhizaMsanti vAdina:\_citrayA dRzA |

विचित्र-देश-काल.उत्था\* मार्गम् स्वम् पथिका\* इव ॥३।९६।५३॥

vicitra-deza-kAla.utthA: mArgam svam pathikA: iva ||3|96|53||

.

sva.mArgam abhizaMsanti = vAdina:\_citrayA dRzA = vicitra-deza-kAla.utthA\* = mArgam svam pathikA\* iva

**.**

**the dogmatists praise their own path**

**according to their diverse views,**

**just as a a traveler chooses**

**his roat\_according.with the way he wants to go.**

sva.mArgam abhizaMsanti - They praise their own path -

vAdina: citrayA dRzA - according-to the differing view of the disputant -

mArgam svam pathikA iva - as a traveler his own roat\_-

vicitra-deza-kAl**a.u**tthA - according-to different time and place.

\*vlm.53. The disputants maintain their particular positions by their respective dogmatism; just as passengers persist in their accustomed paths as the best suited to them. (Bias has a stronger basis in the mind and has a faster—hold of the human heart, than the best reason and the surest truth).

\*sv.30-73 When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

54

तैर् मिथ्या, राघव, प्रोक्ता: कर्म-मानस-चेतसाम् ।

tai:\_mithyA, rAghava, proktA: karma-mAnasa-cetasAm |

स्व.विकल्प.अर्पितैर् अर्थै: स्वा: स्वा\* वैचित्र्य-युक्तय: ॥३।९६।५४॥

sva.vikalpa.arpitai:\_arthai: svA: svA\* vaicitrya-yuktaya: ||3|96|54||

.

tai:\_mithyA, rAghava, proktA: x

karma-mAnasa-cetasAm |

sva.vikalpa.arpitai:\_arthai: x

svA: svA\* vaicitrya-yuktaya: **+**

**.**

\*vlm.54. They have spoken falsely, whose words point out every thing as the fruit of our acts, and direct mankind only to the performance of their actions. It is according to the various prospects that men have in view, that they have given their reasons in their own ways. (Ask of the learned, the learned are blind this bids you shun, and that to love mankind Pope).

\*VA - by them, false words, production of minds, for their own variable goals, their own diverse logic is employed?

\*AS. O descendant of Raghus (rAghava), they have falsely described different interactions for karma, mind (manas) and intelligence (cetas), based on their own alternate meanings (vikalpitArpitai: arthaiH)

**x**

x

52 53 54

55

यथा\_एव पुरुष: स्नान-दान.अदान.आदिका: क्रिया: ।

yathA\_eva puruSa: snAna-dAna.adAna.AdikA: kriyA: |

कुर्वन् तत्-कर्तृ-वैचित्र्यम् एति तद्व**द्** **इ**दम् मन: ॥३।९६।५५॥

kurvan tat-kartR-vaicitryam eti tadvat\_idam mana: ||3|96|55||

.

yathA eva puruSa:

**just like a person -**

kurvan tat-kartR-vaicitryam

**doing these various offices -**

snAna-dAn**a.A**dAn**a.A**dikA: kriyA:

**his activities like Bath, giving, and taking -**

eti tadvat\_idam mana:

**so the mind goes that way...**

\*vwv.476/55. As a man, performing actions such as bathing, giving and taking, attains to the peculiarity of the doer of such acts, so, this mind (assumes different characteristics).

\*VA - like man, who does actions of bathing, giving or non-giving etc, variously becomes (corresponding) doer, so like this is the mind. \*AS. I agree, provided you have continued the sentence into the next verse.
\*vlm.55. The mind receives its various names from its different functions as a man is called a Snataka or early bather, and a dátá—-donor, from his acts of sacred oblations and religious gifts.

\*jd. in YVPersp. Prof. Walli cites this verse to support the statement that "mind is known by the name of jIva, vAsanA, karma, etc.", as.if they are synonyms. the verse says quite the opposite, that these are particulars supported by the generality <manas>.

56

विचित्र-कार्य-वशतो नाम-भेदेन कर्तृता ।

vicitra-kArya-vazata:\_nAma-bhedena kartRtA |

मन: सम्प्रोच्यते जीव-वासना-कर्म-नामभि: ॥३।९६।५६॥

mana: samprocyate jIva-vAsanA-karma-nAmabhi: ||3|96|56||

.

**because of various actions,**

**the doer gets distinctive names:**

**and so the Mind may be known as**

**#vAsanA, jIva, or \*karma.**

vicitra-kArya-vazato - According to its various actions -

nAma-bhedena kartRtA - by distinctive names the doer -

mana: **samp**rocyate - the Mind is described -

jIva-vAsanA-karma-nAmabhi: - as Living\*jIva, #vAsanA, or \*karma -

\*vlm.56. As the actor gets his many titles, according to the several parts which he performs; so the mind takes the name of a Jíva or living being, from its animation of the body and its desires. (The mind is repeatedly said to be the animating and volitive principle).

\*vwv.477/56. On account of various occupations, there is doership with difference in names. The mind (under such circumstances) is described by the names individual consciousness (jIva), desire [vAsanA] and action [karma].

\*sv.30-73 When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

57

चित्तम् एव\_इदम् अखिलम् सर्वेण\_एव\_अनुभूयते ।

cittam eva\_idam akhilam sarveNa\_eva\_anubhUyate |

अ-चित्तो हि नरो लोकम् पश्यन्न् अपि न पश्यति ॥३।९६।५७॥

a-citta:\_hi nara:\_lokam pazyan\*\_api na pazyati ||3|96|57||

.

cittam eva idam akhilam - The #citta Affection is all this -

sarveNa eva anubhUyate by all it is thus become -

a-citto hi naro lokam pazyann - absent #citta a person seeing the world -

api na pazyati - nevertheless does not see it -

\*vlm.57. The mind is said to be the heart also, which is perceived by every body to reside within himself. A man without the heart, has no feeling nor sensation.

x

x

55 56 57

58

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा शुभ.अशुभम् ।

zrutvA spRSTvA ca dRSTvA ca bhuktvA ghrAtvA zubha.azubham |

अन्तर्-हर्षम् विषादम् च समनस्को हि विन्दति ॥३।९६।५८॥

antar-harSam viSAdam ca samanaska:\_hi vindati ||3|96|58||

.

zrutvA spRSTvA ca dRSTvA ca = bhuktvA ghrAtvA zubha.azubham = antar-harSam viSAdam ca = samanask**a:\_**hi vindati

**.**

**what it has heard and touched and seen and tasted, and smelled,**

**and considered**

**fortunate or unfortunate,**

**inwardly joyful or grievous,**

**is totally the work of Mind.**

\*AS: The feeling arises only in the mind, not in the actions! Having heard, touched,**\_**.., only one with a mind derives inner happiness or sadness.

zrutvA - Having heard

spRSTvA ca - and touched -

dRSTvA ca - and seen, -

bhuktvA - enjoyed/tasted, -

ghrAtvA - smelled, - see\_027, it is known as "indriya" -

vimRzya ca - and considered -

zubha.azubham - fortune and misfortune, -

antar-harSam viSAdam ca - inner delight or grief -

samanaska: hi vindati - it finds entirely/mental.

\*vlm.p.58 It is the heart that feels the inner pleasure or pain derived from sight or touch, hearing or smelling, and eating and drinking of pleasurable or painful things.

\*sv.30-73 (extensive omission) When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

#viSAda viṣādaḥ विषादः - ¶ap - Dejection, sadness, depression of spirits, grief, sorrow; मद्वाणि मा कुरु विषादम् Bv.4.41; विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् Bh.3.25; VR.8.54; Ś.4.16.; • Disappointment, despondency, despair; विषाद-लुप्त-प्रतिपत्ति सैन्यम् VR.3.4; (विषादश्चेतसो भङ्ग उपायाभावनाशयोः).; • Languor, drooping state; दोर्विषादः Māl.2.5.; • Dulness, stupidity, insensibility; शास्त्रविददृष्ट-कर्माकर्मसु विषादं गच्छेत् Kau. A. • viSAdavan - full of melancholy. -

59

आलोक\* इव रूपाणाम् अर्थानाम् कारणम् मन: ।

Aloka\* iva rUpANAm arthAnAm kAraNam mana: |

बध्यते बद्ध-चित्तो हि मुक्त-चित्तो हि मुच्यते ॥३।९६।५९॥

badhyate baddha-citta:\_hi mukta-citta:\_hi mucyate ||3|96|59||

**.**

**just.as light is for forms,**

**Mind is the cause for things**

**:**

**bound by a binding Affection,**

**by free Affection it is freed**

**.**

Aloka**.xx+**\* iva rUpa**.xx+**ANAm = artha**.xx+**AnAm kAraNa**.xx+**m mana**.xx+**: = badhya**.xx+**te baddha**.xx+**citta**.xx+**: hi**.xx+** = mukta**.xx+**citta**.xx+**: hi**.xx+** mucya**.xx+**te

**.**

\*vlm.p.59 As light shows the colors of things to sight, so the mind is the organ that reflects and shows the sensations of all sensible objects in the head.

\*sv. When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

60

तज् जडानाम् परम् विद्धि जडम् येन\_उच्यते मन: ।

tat\_jaDAnAm param viddhi jaDam yena\_ucyate mana: |

न च\_अवगच्छति जडम् मनो यस्य हि मुच्यते ॥३।९६।६०॥

na ca\_avagacchati jaDam mana:\_yasya hi mucyate ||3|96|60||

.

tat jaDAnAm param viddhi **– know that one among the Dull =**

jaDam yena\_ucyate mana: **- the Dull one which is meant by "Mind" =**

na ca\_avagacchati jaDam **– nor undergoing the Dull is =**

man**a:\_**yasya hi mucyate **– for one whose Mind is freeing.**

\*VA - know, mind is called most inert of inerts, and it is not inert, being conscious. what do words yena and yasya refer to? \*AS: Know (viddhi) that it (tad) is ultimate stupidity (jaDAnAm param) of one who calls it just inert (yena mana: jaDam ucyate). Also, one whose mind is active (yasya man**a:\_**hi cetanam), he does not experience inertness (na ca jaDam avagacchati).
\*vlm.p.60 Whoever thinks the mind is a dull material substance, or whose gross understanding cannot understand the nature of consciousness, is the dullest of beings.

\*vlm.60. Know him as the dullest of beings, who thinks the mind to be a dull material substance; and whose gross understanding cannot understand the nature of the Intellect.

#**para - xx** • param.**xx+**

x

58 59 60

61

न चेतनम् न च जडम् यद् इदम् प्रोत्थितम् मन: ।

na cetanam na ca jaDam yat\_idam pra.utthitam mana: |

विचित्र-सुख-दु:ख.ईहम् जगद् अभ्युदितम् तदा ॥३।९६।६१॥

vicitra-sukha-du:kha.Iham jagat\_abhyuditam tadA ||3|96|61||

.

**Neither conceptual nor substantial**

**this**

**(that is called manas.Mind)**

**as the various activities of pleasure and sorrow** = .

jagat\_abhyuditam tadA - **then spring.forth as the world.**

\*vlm.61. The mind is neither intelligence (chetana) nor inert matter (jada); it is the ego that has sprung amidst the various joys and griefs in this world. (The pure intelligence knows no pleasure nor pain; but the mind which is thesame with the conscious ego, is subjected to both in this world).

\*VA - mind is not conscious nor inert, it is what which appears here as various joys and griefs leading to appearance of world. •• \*jd. vicitra-sukha.du:kha=Iham The compound ends in \*Iha, rather than \*iha. •• \*AS. As this mind, which is neither (fully) inert nor (fully) active acquires various desires leading to happiness or unhappiness, the world arises. Thus, the mental desires/images generate the visible world.

.

\*i - #**iha -** ind. (fr. pronom. base <i>) - in this place , here • to this place • in this world • in this book or system • in this case (e.g. \*tena\_iha na} , "therefore not in this case" i.e. the rule does not apply here) ; now , at this time RV. &c. + #**Iha** \*iiha **-** m. attempt (see #Urdhva.Iha) •• #**IhA** \*iihaa - f. effort , exertion , activity MBh.R.&c. •• request , desire , wish R.MBh. &c.

\*na cetanam na ca jaDam - **neither conceptual nor substantial = .** yat\_idam protthitam mana: - **is this that's called manas.Mind.** + vicitra-sukha.du:kha=Iham - **the various activities of pleasure and sorrow** = .

jagat\_abhyuditam tadA - **then spring.forth as the world.**

62

एक-रूपे हि मनसि संसार: प्रविलीयते ।

eka-rUpe hi manasi saMsAra: pra.vilIyate |

उप.आविलम् कारणम् तैर् भ्रान्त्या जगद् उप.स्थितम् ॥३।९६।६२॥

upa.Avilam kAraNam tai:\_bhrAntyA jagat\_upa.sthitam ||3|96|62||

.

eka-rUpe hi manasi - **for when the mind is One-form =**

saMsAra: pra-vi-lIyate – **the world is subsumed =**

upAvila**.xx+**m kAraNa**.xx+**m tai:**.xx+**

bhrAntyA**.xx+** jagat**.xx+** upasthita**.xx+**m

.

\*vlm.62. The mind which is one with the divine Intellect (i. e. sedately fixed in the one Brahmá), perceives the world to be absorbed into itself; but being polluted with matter (like fresh water with soil), it falls into the error of taking the world for real. (The clear mind like clear water is unsullied with the soil of the material world; but the vitiated mind, like foul water, is full of the filth of worldliness).

\*VA - for saMsara is dissolved in mind, (which is) in non-dual state,

by ignorance world appears, as impurity of the cause. \*AS. When the mind becomes one with Brahman (manasi ekarUpe sati), the world dissolves. It is the secondary cause of the illusory world (upAvilam kAraNam) when by those thoughts of it, the world becomes present. The point being made seems to be that mind may not be the basic cause of the world's existence, it causes vaius modifications of its appearance.

= eka-rUpe hi manasi saMsAra: pra-vi-lIyate upAvilam kAraNam tai: bhrAntyA jagat\_upasthitam ||3|96|

63

अजडम् हि मनो राम संसारस्य न कारणम् ।

a.jaDam hi mana:,\_rAma, saMsArasya na kAraNam |

जडम् च\_उपल-धर्म\_अपि संसारस्य न कारणम् ॥३।९६।६३॥

jaDam ca\_upala-dharmA\_api saMsArasya na kAraNam ||3|96|63||

.

a.jaDam hi manas rAma - **For non.inert Mind, Raama, is =** saMsArasya na kAraNam - **not the cause of the Samsaara.Convolution =** jaDam ca **- and then inert =**

upala-dharma api **- even the quality of stone =**

saMsArasya na kAraNam **- is not the cause of the saMsAra.Convolution**

 **=**

**tho manas.Mind is not inert, Raama, it's not the cause of this saMsAra**

**:**

**even when it *is* inert—dumb as a stone—it is not the cause of this saMsAra**

**.**

\*vlm.63. Know Ráma, that neither the pure immaterial intellect, nor gross matter as the inert stone, can be the cause of the material world. (The spirit cannot produce matter, nor can dull matter be productive of itself).

\*VA - for, Rama, non-inert mind is not a cause of saMsara and inert stone, by its nature, is not cause of saMsara. \*AS: Here the above point is restated that mind cannot be the cause, whether you consider it as jaDa or ajaDa.

**x**

x

61 62 63

64

न चेतनम् न च जडम् तस्माज् जगति, राघव ।

na cetanam na ca jaDam tasmAt\_jagati, rAghava |

मन: कारणम् अर्थानाम् रूपाणाम् इव भासनम् ॥३।९६।६४॥

mana: kAraNam arthAnAm rUpANAm iva bhAsanam ||3|96|64||

.

na cetanam na ca jaDam - **(Although) neither sentient nor inert** = .

tasmAt jagati rAghava - **therefore in the world, RAghava,** = .

mana: kAraNam arthAnAm - **manas.Mind is the cause of meaning/purpose/things** = .

rUpANAm iva bhAsanam - **just.as light/radiance (is the cause) of forms**

**.**

\*vlm.64. Know then, O Rághava, that neither intelligence nor inertia, is the cause of the world; it is the mind that is the cause of visible objects, as it is the light which unfolds them to the view. (Intelligence is the knowledge of the self-evident, and not their cause).

\*VA - because of this, in this world, O Rama, mind is not conscious nor inert cause of objects, like light (is not the cause of material) forms?? \*AS. The mind, whether inert or active, is not the cause of perception like illumination makes appearance visible. • I see the meaning differently from the commentary. If you shine light on something red, you see the redness. But this means the redness is already there, and the light only lets you see it. But the world is not supposed to be real anyway(:-))

\*na cetanam na ca jaDam - **(Although) neither sentient nor inert** = . tasmAt jagati rAghava - **therefore in the world, RAghava,** = . mana: kAraNam arthAnAm - **manas.Mind is the cause of meaning/purpose/things** = . rUpANAm iva bhAsanam - **just.as light/radiance (is the cause) of forms.** -64- .न चेतनं न च जडम् - (Although) neither sentient nor inert = तस्मात् जगति राघव - therefore in the world, RAghava, =

मनः कारणम् अर्थानाम् - manas.Mind is the cause of meaning/purpose/things = रूपाणाम् इव भासनम् - just.as light/radiance (is the cause) of forms. -64-

65

चित्ताद् ऋते ऽन्यद् यद्य्\_अस्ति तद् अचित्तस्य किम् जगत् ।

cittAt\_Rte\_anyat\_yadi\_asti tat\_acittasya kim jagat |

सर्वस्य भूत-जातस्य समग्रम् प्रविलीयते ॥३।९६।६५॥

sarvasya bhUta-jAtasya samagram pravilIyate ||3|96|65||

.

**except.for** Chitta the **affective.Mind -**At Rte **+** anyat**.an.other +**

yadi**.xx +**  asti**.xx +**  = tat**.xx +**  **of** a-**.xx +** citta**.xx +** sya kim**.xx +**  jagat**.xx + =** sarvasya**.xx +**  bhUtajAta**.xx +** sya = samagram**.xx +**  pra-**.xx +** vilIya**.xx +** te

.

\*sv.30-73 (extensive omission) When it thinks "I am bound" there is bondage; when it thinks "I am free" there is freedom.

\*vlm.65. For where there is no mind, there is no perception of the outer world, nor does dull matter know of the existence of anything; but everything is extinct with the extinction of the mind. (A deat\_body like a dull block, is insensible of every thing).

\*VA - if it were something besides attention of the mind, what is world in the absence of mind? entirety of everything and of all kinds of beings disappears completely. .rAS.If there is something in existence separately from the mind, then why would the world completely vanish for everyone whose mind dissolves? The point being made is that if world hat\_a separate existence, then it would continue to be experienced without the intervention of the mind.

#**anyat - !!!**

#**yadi - !!!**

66

नाना-कर्म-वशावेशान् मनो नाना.अभिधेयताम् ।

nAnA-karma-vazAvezAn\_mana:\_nAnA.abhidheyatAm |

एकम् विचित्रताम् एति कालो नाना यथा.ऋतुभि: ॥३।९६।६६॥

ekam vicitratAm eti kAla:\_nAnA yathA.Rtubhi: ||3|96|66||

.

nAnA-karma-vaz**a.A**vezAn - ??? -vezAt

**them various**-karma-**force**-**infected things =**

**manas.Mind**

nAn**A.a**bhidheyatAm **to being variously expressed**

ekam vicitratAm eti - **1 goes to variety =**

kAla: nAnA yathartubhi: - **at various times according with the season.**

\*vlm.66. The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

\*vlm.66. The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

विश् #viz - #**Aviz** - #**Aveza –** m. joining one's self Ka1tyS3r. ; entering, entrance, taking possession of MBh. &c. ; absorption of the faculties in one wish or idea, intentness, devotedness to an object BhP. ; demoniacal frenzy, possession, anger, wrath Ba1lar. Ka1d. ; pride, arrogance L. ; indistinctness of idea, apoplectic or epileptic giddiness L. +

**x**

x

64 65 66

67

यदि नाम\_अ-मनस्कारम् अहम्कार.इन्द्रिय-क्रिया: ।

yadi nAma\_a-manaskAram ahamkAra.indriya-kriyA: |

क्षोभयन्ति शरीरम् तत् सन्तु जीव.आदय: किल ॥३।९६।६७॥

kSobhayanti zarIram tat santu jIva.Adaya: kila ||3|96|67||

.

yadi nAma\_a-manaskAram - **if indeed not a mental function =**

ahamkAr**a.i**ndriya-kriyA: **- the sensual activities of "I"dentity +**

kSobhayanti zarIram - **trouble the body =**

tat\_santu jIva.Adaya: kila - **that jIva & hir like are. OK...**

\*VA - if mind is not creator of names, names are of creation of ego and senses, then jivas etc must exist in highest??? about body and trembling I did not get, and argument is not very clear.

\*AS. nAma does not refer to name here. It is an indeclinable meaning "indeed" or "really". If indeed, without intervention of mind (amanaskAram), the things like "ego" and other actions of sense organs would stimulate the body into actions, then let the life forms be part of the beyond. This one is rather obscure, because the thought is not developed further. The suggestion is that such an independent existence of a "body" is inconsistent with our knowledge. It is possible that such a thought is alluded to in the next two verses and might represent the philosophical systems being criticized.

\*vlm.67. If egoism is not granted to be a mental action, and the sensations be reckoned as actions of the body; yet its name of the living principle, answers for all the acts of the body and mind.

68

दर्शनेषु तु ये प्रोक्ता\* भेदा\* मनसि तर्कत: ।

darzaneSu tu ye proktA\* bhedA\* manasi tarkata: |

क्वचित् क्वचिद् वाद-करैर् अपवाद-करै: किल ॥३।९६।६८॥

kvacit kvacit\_vAda-karai:\_apavAda-karai: kila ||3|96|68||

.

**...**

darzaneSu tu ye proktA:

bhedA manasi tarkata: **+ +**

kvacit kvacit\_vAda-karai:

apavAda-karai: kila

darzaneSu tu - But in different Schools - the six or seven different schools of Sanskrit philosophy -

ye proktA: bhedA: manasi tarkata: - the distinctions of Mind that are proffered logically -

kvacit kvacid - whatever they may be -

vAda-karai:\_apavAdak-arai: kila - with all their arguments and counter-arguments … -

\*vlm.68. Whatever varieties are mentioned of the mind, by the reasonings of different systems of philosophy, and sometimes by the advocates of an opinion, and at others by their adversaries:—

\*VA - but in philosophycal systems difference in mind is declared by speculators, who anywhere quarell and discuss and refute (amongst themselves) \*AS: Serious typo: bhedAM- bhedA Wherever variations of the mind concept are enunciated in the philosophical systems by reasoning of argumentative people (vAdaiH), they are really false speakers (apavAdakarai: kila).

69

ते हि राम न बुध्यन्ते विशिष्यन्ते न च क्वचित् ।

te hi rAma na budhyante viziSyante na ca kvacit |

सर्वा\* हि शक्तयो देवे विद्यन्ते सर्वगा\* यत: ॥३।९६।६९॥

sarvA: hi zaktaya:\_deve vidyante sarvagA: yata: ||3|96|69||

.

te.**they/you** - hi.**for/indeed- ,** **Raama**, na**.no/not -**

budhyan**.xx+** te = viziSyan**.xx+** te na**.no/not-** ca**.and/also**

kvacit**.xx+**  = sarvA:**.all**\* hi.**for/indeed-** zakti.**powers+**aya: + **in a** deva.**God/deity+**e = **they are** vidyan.**known.to.be+**te sarvaga.**everywhere.going/omnipresent+** yata:-**from.which/whence+**

**.**

\*vlm.69. They are neither intelligible nor distinguishable from one another, except that they are all powers of the self-same mind; which like the profluent sea, pours its waters into innumerable outlets.

\*jd. var. (source ???) te hi rAma na budhyante viziSyante na ca kvacit | sarvasya bhUtajAtasya samagram pravilIyate ||3|96|69||

\*VA - these, O Rama, are not awakened and not different (from each other) anyhow,

for all powers are are known in god, as He is all-pervading.

\*AS. They, O Rama, cannot be made to understand or modify (their arguments). (They are so mislaid by their mind) because the god called mind possesses all kinds of powers, (including delusions.) In this and previous, I am paraphrasing AB commentary. I hat\_a different explanation, but after further thought, I came to agree with AB.

.

x

x

67 68 69

70

य**दैव** खलु शुद्धायाम् मनाग्\_अपि हि संविद: ।

yadA\_eva khalu zuddhAyAm manAk\_api hi saMvida: |

जडा\_एव शक्तिर् उदिता तदा वैचित्र्यम् आगतम् ॥३।९६।७०॥

jaDA\_eva zakti:\_uditA tadA vaicitryam Agatam ||3|96|70||

.

yadA eva khalu zuddhAyAm - **when only indeed when in purity =**

managapi hi **saMv**ida: **- just a bit of saMvid Awareness =**

jaDA eva - **quite thick/material =**

zakti:\_uditA - **is the shakti.Power arisen =**

tadA vaicitryam Agatam - **then diversity is forthcoming.**

\*vwv.1125/70 Only when the power of Pure Consciousness is manifested even a little, as if it were material, then indeed does the variety (of worldly objects) arise.

\*VA - surely, when of pure (consciousness) arises even a little knowing power as if of inertness, then variety appears. \*AS. He is now explaining how the variety of false ideas can flourish. Whenever, the pure intelligence (zuddhA **saMv**it) develops even a tinge of material nature (jaDeva zakti: uditA), variety of results arise.

\*vlm.70. As soon as men began to attribute—materialistic powers and force to the nature of the pure (immaterial) consciousness, they fell into the error of these varieties of their own making.

#**khalu -** !!!

\*jd.70 - yadA eva khalu zuddhAyAm - **now only when in purity =** managapi hi **saMv**ida: **- then only from the Samvid Awareness =** jaDA eva - **quite inert/material =** zakti:\_uditA - **is the shakti\*Power arisen =** tadA vaicitryam Agatam - **then diversity is forthcoming.**

71

ऊर्ण-नाभाद् यथा तन्तुर् जायते चेतनाज् जड: ।

UrNa-nAbhAt\_yathA tantu:\_jAyate cetanAt\_jaDa: |

नित्य-प्रबुद्धात् पुरुषाद् ब्रह्मण: प्रकृतिस् तथा ॥३।९६।७१॥

nitya-prabuddhAt puruSAt\_brahmaNa: prakRti:\_tathA ||3|96|71||

.

UrNa-nAbhAt\_yathA tantu: -

**like the threat\_from a spider -**

jAyate cetanAt jaDa: -

**is born from affectivity thickening**

nitya-prabuddhAt puruSAt

**from the ever-awake puruSha.Person**

brahmaNa: prakRti: tathA

**from brahma prakRti.Nature thus**

**.**

UrNa-nAbhAt\_yathA tantu: -

Like the threat\_from a spider -

jAyate cetanAt jaDa: -

the Jada Inert arises from Cetana Sentience -

nitya-prabuddhAt puruSAt -

from natural awakening of the Purusha Person -

brahmaNa: prakRti: tathA -

thus is the Prakrti Nature in the Brahman Immensity. -

\*vwv. 1127/71. As a senseless web is produced from a living spider, so does #prakRti (or Nature) originate from #brahman, the Supreme Being, which is eternally awakened (or conscious).

\*vlm.71. As the spider lets out its threat\_from itself, it is in thesame manner that the inert has sprung from the intellect, and matter has come into existence from the ever active spirit of of Brahma. (The Sruti says:—Every thing comes out of the spirit as the threat\_from the spider, the hairs and nails from the animal body, and as rocks and vegetables springing from the earth).

72

अविद्या-वशतश् चित्त-भावना: स्थितिम् आगता: ।

avidyA-vazata:\_citta-bhAvanA: sthitim AgatA: |

चिति पर्याय-शब्दा\* हि भिन्नास् ते न\_इह वादिनाम् ॥३।९६।७२॥

citi paryAya-zabdA\* hi bhinnA:\_te na\_iha vAdinAm ||3|96|72||

.

avidyA-vaza-tas -

by force of avidya.Ignorance -

citta-bhAvanA: -

the sensation/feelings of #citta Affection -

sthitim AgatA: -

arrive-at a state -

citi paryAya-zabdA: hi -

in Chit are similar words -

na iha bhinnA: te -

but not here distinguished -

vAdinAm -

by the speakers.

\*vlm.72. It is ignorance (of the said Sruti), that has introduced the various opinions concerning the essence of the mind; and hence arose the various synonymous expressions, significant of the Intellect among the opponents.

\*VA - by the force of ignorance of the mind of speakers appear synonymous words (about the mind); for in cit difference is absent \*AS. Typo - which is apparently in the original too. The two words shold be joined and after a sandhi split, they become
bhinnA: tena iha. The meaning is: By influence of ignorance (of Brahman) - avidyA, their mental perceptions have been solidified; so (tena) for these arguers' (vAnAm)
variant notions of cit have come about. (citi paryAya-zabdA: bhinnAH).

\*jd.72 - avidyA-vaza.tas - By force of **avidyA\*Ignorance** =

citta-bhAvanA: - **the sensation/feelings of #citta Affection** =

sthitim AgatA: - **arrived at a state** =

citi paryAya-zabdA: hi - **in chit\*Consciousness are similar words -**

na iha bhinnA: te - **but not here distinguished** =

vAdinAm - **by the speakers.**

**x**

x

70 71 72

73

जीवो मनश् च ननु बुद्धिर् अहम्कृति zx चेति

jIva:\_mana:\_ca nanu buddhi:\_ahamkRti:\_ceti\_

एवम् प्रथाम् उपगता\_इयम् अनिर्मला चित् ।

evam prathAm upagatA\_iyam a-nirmalA cit |

सा\_एषा\_उच्यते जगति चेतन-चित्त-जीव=

sA\_eSA\_ucyate jagati cetana-citta-jIva=

सम्ज्ञा=गणेन किल न\_अस्ति विवाद\* एष: ॥३।९६।७३॥

samjJA=gaNena kila na\_asti vivAda\* eSa: ||3|96|73||

.

jIva: manas ca - The **Living\*jIva**, manas\*Mind =

nanu - indeed - = Fr. n'est-ce pas? =

buddhi: ahamkRti: ca – buddhi\*Intellect, and #**"aham"kAra\*"I"dentity** =

iti - **such Terms =**

evam prathAm upagatA

iyam anirmalA

cit s**a.e**SA ucyate jagati

cetana-citta-jIva-samjJA-gaNena

kila na asti vivAda eSa:

\*vlm.73. Thesame pure Intellect, is brought to bear the different designates of the mind, as understanding, living principle and egoism; and thesame is expressed in the world by the terms intelligence, heart, animation and many other synonyms, which being taken as expressive of thesame thing, must put an end

to all dispute. (So all metaphysical disputes owe their origin to the difference of terminology. Such as, Kant regarded the mind under its true faculties of cognition, desire and moral feeling, called as Erkenntnisvermögen or Denkvermögen, Begehrungsvermögen, and Gefühlsvermögen. Insteat\_of multiplying

the synonyms of Mind here, I refer the reader to Roget's Thesaurus for them).

\*jd.These, like the Sanskrit words which I identify as Technical Terms, are NOT "synonyms", but terms of analysis. Translations like VLM, by treating them as synonyms. disregard the analysis, and eradicate much of the meaning of the text. - das.jiva¤gmail.com]

\*VA - surely, jiva, mind and intellect and indivituality - these are expansions of impurity in cit??? which is called in world as intelligence, mind, jiva and surely here is no agreement among groups (of different philosophies), only dispuration. \*AS. The cit when contaminated (with worldly ideas) has come to be regarded as life, mind, intelligence, ego and so on. So it (cit) is addressed by different terms in this world - like consciousness, mind, life-form (cetana-citta-jIva) ; there is no argument about this (na asti vivAda eSa:)! Thus, the summary is that all these variant terms are really pointing to cit, but attributing various worldly properties and actions to it, thereby contaminating the true understanding.

\*jd.73 - jIva: manas ca - The **Living\*jIva**, manas\*Mind = nanu - indeed - = Fr. n'est-ce pas? = buddhi: ahamkRti: ca – buddhi\*Intellect, and #**"aham"kAra\*"I"dentity** = iti - **such Terms =** evam prathAm upagatA iyam anirmalA cit s**a.e**SA ucyate jagati cetana-citta-jIva-samjJA-gaNena kila na asti vivAda eSa:

•

**oॐm**

•

सर्ग ३.९६

वसिष्ठ उवाच ।

vasiSTha\* uvAca |

मनो हि भावना-मात्रम् भावना स्पन्द-धर्मिणी ।

mana:\_hi bhAvanA-mAtram bhAvanA spanda-dharmiNI |

क्रिया तद् भाविता-रूपम् फलम् सर्वो ऽनुधावति ॥३।९६।१॥

kriyA tat\_bhAvitA-rUpam phalam sarva:\_anudhAvati ||3|96|1||

राम\* उवाच ।

rAma\* uvAca |

विस्तरेण मम ब्रह्मन् जडस्य\_अप्य्\_अजड.आकृते: ।

vistareNa mama brahman jaDasya\_api\_ajaDa.AkRte: |

रूपम् आरूढ-संकल्पम् मनसो वक्तुम् अर्हसि ॥३।९६।०२॥

rUpam ArUDha-saMkalpam manasa:\_vaktum arhasi ||3|96|02||

वसिष्ठ उवाच ।

vasiSTha\* uvAca |

अनन्तस्य\_आत्म-तत्त्वस्य सर्व.शक्तेर् महात्मन: ।

anantasya\_Atma-tattvasya sarva.zakte:\_mahAtmana: |

संकल्प-शक्ति=रचितम् यद् रूपम् तन् मनो विदु: ॥३।९६।०३॥

saMkalpa-zakti=racitam yat\_rUpam tat\_mana:\_vidu: ||3|96|03||

भाव: सद्.असतोर् मध्ये नृणाम् चलति यश् चल: ।

bhAva: sat.asato:\_madhye nRNAm calati ya:\_cala: |

कलन.उन्मुखताम् यातस् तद्.रूपम् मनसो विदु: ॥३।९६।०४॥

kalana.unmukhatAm yAta:\_tat.rUpam manasa:\_vidu: ||3|96|04||

न\_अहम् वेद.अवभास.आत्मा कुर्वाणो ऽस्मि\_इति निश्चय: ।

na\_aham veda.avabhAsa.AtmA kurvANa:\_asmi\_iti nizcaya: |

तस्माद् एकान्त-कलनस् तद् रूपम् मनसो विदु: ॥३।९६।०५॥

tasmAt\_ekAnta-kalana:\_tat\_rUpam manasa:\_vidu: ||3|96|05||

कल्पना.आत्मिकया कर्म-शक्त्या विरहितम् मन: ।

kalpanA.AtmikayA karma-zaktyA virahitam mana: |

न सम्भवति लोके ऽस्मिन् गुण-हीनो गुणी यथा ॥३।९६।०६॥

na sambhavati loke\_asmin guNa-hIna:\_guNI yathA ||3|96|06||

यथा वह्न्य्\_औष्ण्ययो: सत्ता न सम्भवति भिन्नयो: ।

yathA vahni\_auSNyayo: sattA na sambhavati bhinnayo: |

तथैव कर्म-मनसोस् तथा\_आत्म-मनसोर् अपि ॥३।९६।७॥

tathA\_eva karma-manaso:\_tathA\_Atma-manaso:\_api ||3|96|7||

स्वेन\_एव चित्त-रूपेण कर्मणा फल-धर्मिणा ।

svena\_eva citta-rUpeNa karmaNA phala-dharmiNA |

संकल्प.एक-शरीरेण नाना-विस्तर-शालिना ॥३।९६।०८॥

saMkalpa.eka-zarIreNa nAnA-vistara-zAlinA ||3|96|08||

इदम् ततम् अनेक.आत्म मायामयाम् अ-कारणम् ।

idam tatam aneka.Atma mAyAmayAm a-kAraNam |

विश्वम् विगत-विन्यासम् वासना-कल्पना.आकुलम् ॥३।९६।०९॥

vizvam vigata-vinyAsam vAsanA-kalpanA.Akulam ||3|96|09||

या येन वासना यत्र सता\_इव\_आरोपिता यथा ।

yA yena vAsanA yatra satA\_iva\_AropitA yathA |

सा तेन फल-सूस् तत्र तदेव प्राप्यते तथा ॥३।९६।१०॥

sA tena phala-sU:\_tatra tat\_eva prApyate tathA ||3|96|10||

कर्म बीजम् मन:स्पन्द: कथ्यते ऽथ\_अनुभूयते ।

karma bIjam mana:spanda: kathyate\_atha\_anubhUyate |

क्रियास् तु विविधास् तस्य शाखाश् चित्र-फला:\_तरो: ॥३।९६।११॥

kriyA:\_tu vividhA:\_tasya zAkhA:\_citra-phalA:\_taro: ||3|96|11||

मनो य**द् अ**नु.संधत्ते तत् कर्म.इन्द्रिय-वृत्तय: ।

mana:\_yat\_anu.saMdhatte tat karma.indriya-vRttaya: |

सर्वा: सम्पादयन्त्य्\_एतास् तस्मात् कर्म मन: स्मृतम् ॥३।९६।१२॥

sarvA: sampAdayanti\_etA:\_tasmAt karma mana: smRtam ||3|96|12||

मनो बुद्धिर् अहम्कारश् चित्तम् कर्म\_अथ कल्पना ।

mana:\_buddhi:\_ahamkAra:\_cittam karma\_atha kalpanA |

संसृतिर् वासना विद्या प्रयत्न: स्मृतिर् एव च ॥३।९६।१३॥

saMsRti:\_vAsanA vidyA prayatna: smRti:\_eva ca ||3|96|13||

इन्द्रियम् प्रकृतिर् माया क्रिया च\_इति\_इतरा\* अपि ।

indriyam prakRti:\_mAyA kriyA ca\_iti\_itarA: api |

चित्रा: शब्द.उक्तयो ब्रह्मन् संसार-भ्रम-हेतव: ॥३।९६।१४॥

citrA: zabda.uktaya:\_, brahman, saMsAra-bhrama-hetava: ||3|96|14||

काकतलीय-योगेन त्यक्त-स्फार-दृग्.आकृते: ।

kAkatalIya-yogena tyakta-sphAra-dRk.AkRte: |

चितेश् चेत्य.अनुपातिन्या: कृता: पर्याय-वृत्तय: ॥३।९६।१५॥

cite:\_cetya.anupAtinyA: kRtA: paryAya-vRttaya: ||3|96|15||

राम\* उवाच ।

rAma\* uvAca |

पराया: संविदो ब्रह्मन् एता: पर्याय-वृत्तय: ।

parAyA: saMvida:,\_brahman, etA: paryAya-vRttaya: |

कल्प्यमान-विचित्र.अर्था: कथम् रूढिम् अपागता: ॥३।९६।१६॥

kalpyamAna-vicitra.arthA: katham rUDhim apAgatA: ||3|96|16||

वसिष्ठ उवाच ।

vasiSTha\* uvAca |

गता\_इव स-कलङ्कत्वम् कदाचित् कल्पना.आत्मकम् ।

gatA\_iva sa-kalaGkatvam kadA.cit kalpanA.Atmakam |

उन्मेष-रूपिणी नाना तदैव हि मन:स्थिता ॥३।९६।१७॥

unmeSa-rUpiNI nAnA tadA\_eva hi mana:sthitA ||3|96|17||

भावनाम् अनुसंधान\* यदा निश्चित्य संस्थिता ।

bhAvanAm anusaMdhAna\* yadA nizcitya saMsthitA |

तदा\_एषा प्रोच्यते बुद्धिर् इयत्ता-ग्रहण-क्षमा ॥३।९६।१८॥

tadA\_eSA procyate buddhi:\_iyattA-grahaNa-kSamA ||3|96|18||

यदा मिथ्या\_अभिमानेन सत्ताम् कल्पयति स्वयम् ।

yadA mithyA\_abhimAnena sattAm kalpayati svayam |

अहम्कार.अभिमानेन प्रोच्यते भव-बन्धनी ॥३।९६।१९॥

ahamkAra.abhimAnena procyate bhava-bandhanI ||3|96|19||

इदम् त्यक्त्वा\_इदम् आयाति बालवत् पेलवा यदा ।

idam tyaktvA\_idam AyAti bAlavat pelavA yadA |

विचारम् सम्परित्यज्य तदा सा चित्तम् उच्यते ॥३।९६।२०॥

vicAram sam.parityajya tadA sA cittam ucyate ||3|96|20||

यदा स्पन्द.एक-धर्मत्वात् कर्तुर् या शून्य-शंसिनि ।

yadA spanda.eka-dharmatvAt kartu:\_yA zUnya-zaMsini |

आधावति स्पन्द-फलम् तदा कर्म\_इत्य्\_उदाहृता ॥३।९६।२१॥

AdhAvati spanda-phalam tadA karma\_iti\_udAhRtA ||3|96|21||

काकतालीय-योगेन त्यक्त्वा\_एक.घन-निश्चयम् ।

kAkatAlIya-yogena tyaktvA\_eka.ghana-nizcayam |

यदा\_ईहितम् कल्पयति भावम् तेन\_इह कल्पना ॥३।९६।२२॥

yadA\_Ihitam kalpayati bhAvam tena\_iha kalpanA ||3|96|22||

पूर्व-दृष्टम् अदृष्टम् वा प्राग्.दृष्टम् इति निश्चयै: ।

pUrva-dRSTam adRSTam vA prAk.dRSTam iti nizcayai: |

यदैव\_ईहाम् विद्यते ऽन्त:\_तदा स्मृतिर् उदाहृता ॥३।९६।२३॥

yadA\_eva\_IhAm vidyate\_anta:\_tadA smRti:\_udAhRtA ||3|96|23||

यदा पदार्थ-शक्तीनाम् सम्भूक्तानाम् इव\_अम्बरे ।

yadA padArtha-zaktInAm sambhUktAnAm iva\_ambare |

वसत्य्\_अस्तमिता\_अन्या\_ईहा वासना\_इति तदा\_उच्यते ॥३।९६।२४॥

vasati\_astamitA\_anyA\_IhA vAsanA\_iti tadA\_ucyate ||3|96|24||

अस्य\_आत्म-तत्त्वम् विमलम् द्वितीया दृष्टिर् अङ्किता ।

asya\_Atma-tattvam vimalam dvitIyA dRSTi:\_aGkitA |

जाता ह्य्\_अविद्यमाना\_इव तदा विद्या\_इति कथ्यते ॥३।९६।२५॥

jAtA hi\_avidyamAnA\_iva tadA vidyA\_iti kathyate ||3|96|25||

स्फुरत्य्\_आत्म-विनाशाय विस्मारयति तत्-पदम् ।

sphurati\_Atma-vinAzAya vismArayati tat-padam |

मिथ्या-विकल्प-जालेन तन्-मलम् परिकल्प्यते ॥३।९६।२६॥

mithyA-vikalpa-jAlena tan-malam parikalpyate ||3|96|26||

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा विमृश्य च ।

zrutvA spRSTvA ca dRSTvA ca bhuktvA ghrAtvA vimRzya ca |

इन्द्रम् आनन्दयत्य्\_एषा तेन\_इन्द्रियम् इति स्मृतम् ॥३।९६।२७॥

indram Anandayati\_eSA tena\_indriyam iti smRtam ||3|96|27||

सर्वस्य दृश्य-जालस्य परमात्मन्य्\_अलक्षिते ।

sarvasya dRzya-jAlasya paramAtmani\_alakSite |

प्रकृतत्वेन भावानाम् लोके प्रकृतिर् उच्यते ॥३।९६।२८॥

prakRtatvena bhAvAnAm loke prakRti:\_ucyate ||3|96|28||

सद् असत्ताम् नयत्य्\_आशु सत्ताम् वा सत्त्वम् अञ्जसा ।

sat\_asattAm nayati\_Azu sattAm vA sattvam aJjasA |

सत्ता.असत्ता-विकल्पो ऽयम् तेन माया\_इति कथ्यते ॥३।९६।२९॥

sattA.asattA-vikalpa:\_ayam tena mAyA\_iti kathyate ||3|96|29||

दर्शन-श्रवण-स्पर्श-रसन-घ्राण=कर्मभि: ।

darzana-zravaNa-sparza-rasana-ghrANa=karmabhi: |

क्रिया\_इति कथ्यते लोके कार्य-कारणताम् गता ॥३।९६।३०॥

kriyA\_iti kathyate loke kArya-kAraNatAm gatA ||3|96|30||

चितेश् चेत्य.अनुपातिन्या गताया: स-कलङ्कताम् ।

cite:\_cetya.anupAtinyA gatAyA: sa-kalaGkatAm |

प्रस्फुरत्\_रूप-धर्मिण्या एता: पर्याय-वृत्तय: ॥३।९६।३१॥

prasphurat\_rUpa-dharmiNyA etA: paryAya-vRttaya: ||3|96|31||

चित्तताम् उपयाताया\* गताया: प्रकृतम् पदम् ।

cittatAm upayAtAyA\* gatAyA: prakRtam padam |

स्वैर् एव संकल्प-शतैर् भृशम् रूढिम् उपागता: ॥३।९६।३२॥

svai:\_eva saMkalpa-zatai:\_bhRzam rUDhim upAgatA: ||3|96|32||

चेतनीय-कलङ्क.अङ्काज् जाड्य-जाल.अनुपातिनी ।

cetanIya-kalaGka.aGkAt\_jADya-jAla.anupAtinI |

संख्या-विभाग-कलना स्व.वैकल्प.आकुला\_इव चित् ॥३।९६।३३॥

saMkhyA-vibhAga-kalanA sva.vaikalpa.AkulA\_iva cit ||3|96|33||

31 32 33

जीव\* इत्य्\_उच्यते लोके मन\* इत्य्\_अपि कथ्यते ।

jIva\* iti\_ucyate loke mana\* iti\_api kathyate |

चित्तम् इत्य्\_उच्यते सा\_एव बुद्धिर्\_इत्य्\_उच्यते तथा ॥३।९६।३४॥

cittam iti\_ucyate sA\_eva buddhi:\_iti\_ucyate tathA ||3|96|34||

नाना-संकल्प-कलिलम् पर्याय-निचयम् बुधा: ।

nAnA-saMkalpa-kalilam paryAya-nicayam budhA: |

वदन्त्य्\_अस्या: कलङ्किन्याश् च्युताया: परमात्मन: ॥३।९६।३५॥

vadanti\_asyA: kalaGkinyA:\_cyutAyA: paramAtmana: ||3|96|35||

राम\* उवाच ।

rAma\* uvAca |

मन: किम् स्याज् जडम् ब्रह्मन् तथा वा\_अपि च चेतनम् ।

mana: kim syAt\_jaDam, brahman, tathA vA\_api ca cetanam |

इत्य् एको मम तत्त्व.ज्ञ\* निश्चयो ऽन्तर् न जायते ॥३।९६।३६॥

iti\_eka:\_mama tattva.jJa\* nizcaya:\_antar na jAyate ||3|96|36||

वसिष्ठ उवाच ।

vasiSTha\* uvAca |

मनो हि न जडम् राम न\_अपि चेतनताम् गतम् ।

mana:\_hi na jaDam, rAma, na\_api cetanatAm gatam |

म्लाना\_अजडा तदा दृष्टिर् मन\* इत्य्\_एव कथ्यते ॥३।९६।३७॥

mlAnA\_a-jaDA tadA dRSTi:\_mana\* iti\_eva kathyate ||3|96|37||

मध्ये स**द्.अ**सत: रूपम् प्रतिभूतम् य **dx \_आ**विलम् ।

madhye sat\_asata:\_rUpam pratibhUtam yat\_Avilam |

जागत: कारणम् नाम त**द् ए**त**च् चि**त्तम् उच्यते ॥३।९६।३८॥

jAgata: kAraNam nAma tat\_etat\_cittam ucyate ||3|96|38||

शाश्वतेन\_एक-रूपेण निश्चयेन विना स्थिति: ।

zAzvatena\_eka-rUpeNa nizcayena vinA sthiti: |

येन सा चित्तम् इत्य्\_उक्ता तस्माज् जातिम् इदम् जगत् ॥३।९६।३९॥

yena sA cittam iti\_uktA tasmAt\_jAtim idam jagat ||3|96|39||

जड.अजड-दृशोर् मध्ये दोला-रूपम् स्व.कल्पनम् ।

jaDa.ajaDa-dRzo:\_madhye dolA-rUpam sva.kalpanam |

यच् चितो म्लान-रूपिण्यास् तद् एतन् मन\* उच्यते ॥३।९६।४०॥

yat\_cita:\_mlAna-rUpiNyA: tat\_etat\_mana\* ucyate ||3|96|40||

चिन् नि:स्पन्दो हि मलिन: कलङ्क-विकल.अन्तरम् ।

मन\* इत्य्\_उच्यते, राम, न जडम् न च चिन्मयाम् ॥३।९६।४१॥

cit\_ni:spanda:\_hi malina: kalaGka-vikala.antaram |

mana\* iti\_ucyate, rAma, na jaDam na ca cit.mayAm ||3|96|41||

तस्य\_इमानि विचित्राणि नामानि कलितान्य्\_अलम् ।

tasya\_imAni vicitrANi nAmAni kalitAni\_alam |

अहम्कार-मनोनो-बुद्धि-जीव.आद्यानि\_इतराण्य्\_अपि ॥३।९६।४२॥

ahamkAra-mana:\_buddhi-jIva.AdyAni\_itarANi\_api ||3|96|42||

यथा गच्छति शैलू xSo रूपाण्य् अलम् तथैव हि ।

yathA gacchati zailUSa:\_rUpANi\_alam tathA\_eva hi |

मनो नामान्य् अनेकानि धत्ते कर्म.अन्तरम् व्रजत् ॥३।९६।४३॥

mana:\_nAmAni\_anekAni dhatte karma.antaram vrajat ||3|96|43||

चित्र.अधिकार-वशतो विचित्रा\* विकृत.अभिधा: ।

citra.adhikAra-vazata:\_vicitrA\* vikRta.abhidhA: |

यथा याति नर: कर्म-वशाद् याति तथा मन: ॥३।९६।४४॥

yathA yAti nara: karma-vazAt\_yAti tathA mana: ||3|96|44||

या\* एता: कथिता: संज्ञा\* माया राघव चेतस: ।

yA\* etA: kathitA: saMjJA\* mAyA rAghava cetasa: |

एता\* एव\_अन्यथा प्रोक्ता\* वादिभि: कल्पना-शतै: ॥३।९६।४५॥

etA\* eva\_anyathA proktA\* vAdibhi: kalpanA-zatai: ||3|96|45||

स्वभाव.अभिमतम् बुद्धिम् आरोप्य मनसा कृता: ।

svabhAva.abhimatam buddhim Aropya manasA kRtA: |

मनो-बुद्धि.इन्द्रिय.आदीनाम् विचित्रा नाम रीतय: ॥३।९६।४६॥

mana:.buddhi.indriya.AdInAm vicitrA nAma rItaya: ||3|96|46||

मनो हि जडम् अन्यस्य भिन्नम् अन्यस्य जीवत: ।

mana:\_hi jaDam anyasya bhinnam anyasya jIvata: |

तथा\_अहम्कृतिर् अन्यस्य बुद्धिर् अन्यस्य वादिन: ॥३।९६।४७॥

tathA\_ahamkRti:\_anyasya buddhi:\_anyasya vAdina: ||3|96|47||

अहम्कार-मनो-बुद्धि-दृष्टय: सृष्टि-कल्पना: ।

ahamkAra-mana:-buddhi-dRSTaya: sRSTi-kalpanA: |

एक-रूपतया प्रोक्ता या माया, रघुनन्दन ॥३।९६।४८॥

eka-rUpatayA proktA yA mAyA, raghunandana ||3|96|48||

नैयायिकैर् इतरथा तादृशै: परिकल्पिता: ।

naiyAyikai:\_itarathA tAdRzai: parikalpitA: |

अन्यथा कल्पिता: सांख्यैश् चार्वाकैर् अपि च\_अन्यथा ॥३।९६।४९॥

anyathA kalpitA: sAMkhyai:\_cArvAkai:\_api ca\_anyathA ||3|96|49||

जैमिनीयैश् च\_अर्हतैश् च बौद्धैश् वैशेषिकैस् तथा ।

jaiminIyai:\_ca\_arhatai:\_ca bauddhai:\_vaizeSikai:\_tathA |

अन्यैर् अपि विचित्रैस् तै: पाञ्च-रात्र.आदिभिस् तथा ॥३।९६।५०॥

anyai:\_api vicitrai:\_tai: pAJca-rAtra.Adibhi:\_tathA ||3|96|50||

सर्वै:\_एव च गन्तव्यम् तै: पदम् परमार्थिकम् ।

sarvai:\_eva ca gantavyam tai: padam paramArthikam |

विचित्रम् देश-काल.उत्थै: परम् एकम् इव\_अध्व.गै: ॥३।९६।५१॥

vicitram deza-kAla.utthai: param ekam iva\_adhva.gai: ||3|96|51||

अज्ञानात् परमार्थस्य विपरीत.अवबोधत: ।

ajJAnAt paramArthasya viparIta.avabodhata: |

केवलम् विवदन्त्य् एते विकल्पैर् ल्पै:\_आरुरुक्षव: ॥३।९६।५२॥

kevalam vivadanti\_ete vikalpai:\_ArurukSava: ||3|96|52||

स्व.मार्गम् अभिशंसन्ति वादिनश् चित्रया दृशा ।

sva.mArgam abhizaMsanti vAdina:\_citrayA dRzA |

विचित्र-देश-काल.उत्था\* मार्गम् स्वम् पथिका\* इव ॥३।९६।५३॥

vicitra-deza-kAla.utthA: mArgam svam pathikA: iva ||3|96|53||

तैर् मिथ्या, राघव, प्रोक्ता: कर्म-मानस-चेतसाम् ।

tai:\_mithyA, rAghava, proktA: karma-mAnasa-cetasAm |

स्व.विकल्प.अर्पितैर् अर्थै: स्वा: स्वा\* वैचित्र्य-युक्तय: ॥३।९६।५४॥

sva.vikalpa.arpitai:\_arthai: svA: svA\* vaicitrya-yuktaya: ||3|96|54||

यथा\_एव पुरुष: स्नान-दान.अदान.आदिका: क्रिया: ।

yathA\_eva puruSa: snAna-dAna.adAna.AdikA: kriyA: |

कुर्वन् तत्-कर्तृ-वैचित्र्यम् एति तद्व**द्** **इ**दम् मन: ॥३।९६।५५॥

kurvan tat-kartR-vaicitryam eti tadvat\_idam mana: ||3|96|55||

विचित्र-कार्य-वशतो नाम-भेदेन कर्तृता ।

vicitra-kArya-vazata:\_nAma-bhedena kartRtA |

मन: सम्प्रोच्यते जीव-वासना-कर्म-नामभि: ॥३।९६।५६॥

mana: samprocyate jIva-vAsanA-karma-nAmabhi: ||3|96|56||

चित्तम् एव\_इदम् अखिलम् सर्वेण\_एव\_अनुभूयते ।

cittam eva\_idam akhilam sarveNa\_eva\_anubhUyate |

अ-चित्तो हि नरो लोकम् पश्यन्न् अपि न पश्यति ॥३।९६।५७॥

a-citta:\_hi nara:\_lokam pazyan\*\_api na pazyati ||3|96|57||

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा शुभ.अशुभम् ।

zrutvA spRSTvA ca dRSTvA ca bhuktvA ghrAtvA zubha.azubham |

अन्तर्-हर्षम् विषादम् च समनस्को हि विन्दति ॥३।९६।५८॥

antar-harSam viSAdam ca samanaska:\_hi vindati ||3|96|58||

आलोक\* इव रूपाणाम् अर्थानाम् कारणम् मन: ।

Aloka\* iva rUpANAm arthAnAm kAraNam mana: |

बध्यते बद्ध-चित्तो हि मुक्त-चित्तो हि मुच्यते ॥३।९६।५९॥

badhyate baddha-citta:\_hi mukta-citta:\_hi mucyate ||3|96|59||

तज् जडानाम् परम् विद्धि जडम् येन\_उच्यते मन: ।

tat\_jaDAnAm param viddhi jaDam yena\_ucyate mana: |

न च\_अवगच्छति जडम् मनो यस्य हि मुच्यते ॥३।९६।६०॥

na ca\_avagacchati jaDam mana:\_yasya hi mucyate ||3|96|60||

न चेतनम् न च जडम् यद् इदम् प्रोत्थितम् मन: ।

na cetanam na ca jaDam yat\_idam pra.utthitam mana: |

विचित्र-सुख-दु:ख.ईहम् जगद् अभ्युदितम् तदा ॥३।९६।६१॥

vicitra-sukha-du:kha.Iham jagat\_abhyuditam tadA ||3|96|61||

एक-रूपे हि मनसि संसार: प्रविलीयते ।

eka-rUpe hi manasi saMsAra: pra.vilIyate |

उप.आविलम् कारणम् तैर् भ्रान्त्या जगद् उप.स्थितम् ॥३।९६।६२॥

upa.Avilam kAraNam tai:\_bhrAntyA jagat\_upa.sthitam ||3|96|62||

अजडम् हि मनो राम संसारस्य न कारणम् ।

a.jaDam hi mana:,\_rAma, saMsArasya na kAraNam |

जडम् च\_उपल-धर्म\_अपि संसारस्य न कारणम् ॥३।९६।६३॥

jaDam ca\_upala-dharmA\_api saMsArasya na kAraNam ||3|96|63||

न चेतनम् न च जडम् तस्माज् जगति, राघव ।

na cetanam na ca jaDam tasmAt\_jagati, rAghava |

मन: कारणम् अर्थानाम् रूपाणाम् इव भासनम् ॥३।९६।६४॥

mana: kAraNam arthAnAm rUpANAm iva bhAsanam ||3|96|64||

चित्ताद् ऋते ऽन्यद् यद्य्\_अस्ति तद् अचित्तस्य किम् जगत् ।

cittAt\_Rte\_anyat\_yadi\_asti tat\_acittasya kim jagat |

सर्वस्य भूत-जातस्य समग्रम् प्रविलीयते ॥३।९६।६५॥

sarvasya bhUta-jAtasya samagram pravilIyate ||3|96|65||

नाना-कर्म-वशावेशान् मनो नाना.अभिधेयताम् ।

nAnA-karma-vazAvezAn\_mana:\_nAnA.abhidheyatAm |

एकम् विचित्रताम् एति कालो नाना यथा.ऋतुभि: ॥३।९६।६६॥

ekam vicitratAm eti kAla:\_nAnA yathA.Rtubhi: ||3|96|66||

यदि नाम\_अ-मनस्कारम् अहम्कार.इन्द्रिय-क्रिया: ।

yadi nAma\_a-manaskAram ahamkAra.indriya-kriyA: |

क्षोभयन्ति शरीरम् तत् सन्तु जीव.आदय: किल ॥३।९६।६७॥

kSobhayanti zarIram tat santu jIva.Adaya: kila ||3|96|67||

दर्शनेषु तु ये प्रोक्ता\* भेदा\* मनसि तर्कत: ।

darzaneSu tu ye proktA\* bhedA\* manasi tarkata: |

क्वचित् क्वचिद् वाद-करैर् अपवाद-करै: किल ॥३।९६।६८॥

kvacit kvacit\_vAda-karai:\_apavAda-karai: kila ||3|96|68||

ते हि राम न बुध्यन्ते विशिष्यन्ते न च क्वचित् ।

te hi rAma na budhyante viziSyante na ca kvacit |

सर्वा\* हि शक्तयो देवे विद्यन्ते सर्वगा\* यत: ॥३।९६।६९॥

sarvA: hi zaktaya:\_deve vidyante sarvagA: yata: ||3|96|69||

य**दैव** खलु शुद्धायाम् मनाग्\_अपि हि संविद: ।

yadA\_eva khalu zuddhAyAm manAk\_api hi saMvida: |

जडा\_एव शक्तिर् उदिता तदा वैचित्र्यम् आगतम् ॥३।९६।७०॥

jaDA\_eva zakti:\_uditA tadA vaicitryam Agatam ||3|96|70||

ऊर्ण-नाभाद् यथा तन्तुर् जायते चेतनाज् जड: ।

UrNa-nAbhAt\_yathA tantu:\_jAyate cetanAt\_jaDa: |

नित्य-प्रबुद्धात् पुरुषाद् ब्रह्मण: प्रकृतिस् तथा ॥३।९६।७१॥

nitya-prabuddhAt puruSAt\_brahmaNa: prakRti:\_tathA ||3|96|71||

अविद्या-वशतश् चित्त-भावना: स्थितिम् आगता: ।

avidyA-vazata:\_citta-bhAvanA: sthitim AgatA: |

चिति पर्याय-शब्दा\* हि भिन्नास् ते न\_इह वादिनाम् ॥३।९६।७२॥

citi paryAya-zabdA\* hi bhinnA:\_te na\_iha vAdinAm ||3|96|72||

जीवो मनश् च ननु बुद्धिर् अहम्कृति zx चेति

jIva:\_mana:\_ca nanu buddhi:\_ahamkRti:\_ceti\_

एवम् प्रथाम् उपगता\_इयम् अनिर्मला चित् ।

evam prathAm upagatA\_iyam a-nirmalA cit |

सा\_एषा\_उच्यते जगति चेतन-चित्त-जीव=

sA\_eSA\_ucyate jagati cetana-citta-jIva=

सम्ज्ञा=गणेन किल न\_अस्ति विवाद\* एष: ॥३।९६।७३॥

samjJA=gaNena kila na\_asti vivAda\* eSa: ||3|96|73||

॥

३०९७

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**FM.Canto 3.96**

**Vasishtha said—**

3.96.1

**Raama said--**

2

**Sir**

**I would like you to tell me**

**—at great length—**

**about the form of Manas the Mind, whether it is**

**substantial o/r insubstantial form**

**...**

**please**

**!**

**Vasishtha said—**

03 04 05 06 07 08 09 10 11 12 13 14 15

**Raama said--**

16

**Vasishtha said—**

17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35

**Raama said--**

36

**Vasishtha said--**

37 38 39 40 41 42 43 44

45

**These Terms**

**which have been described by me to you, Raaghava, pertain to Chetas.Sentience, the Affective Awareness**

**and are defined differently by adherents of hundreds of different doctrines**

**.**

\*jd. We find this exemplified in translations that make <saMkalpa> "desire",

alttho the term also indicates "disdain" and "indifference" also.

46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73

**||**

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**60|**47|**60|14|39|**37|**22|59|41|42|48|**59|14|**16|**64|**49|50|**35|19|**51|52|**66|**53|14|**71|26|36|**54|**27|**55|25|**63|61|11|**61|69|**46|**56|**72|67|**57|58|**44|**35|62|16|65|**23|**68|70|73|**19|26|11|**01|**38|**03|**46|11|22|**43|**60|60|04|**25|59|05|04|**35|63|**16|43|16|22|**27|44|**06|60|**47|25|**61|07|08|69|**72|67|**09|**69|**12|13|**35|**10|15|04|**23|**17|64|64|**40|**18|20|21|35|**35|**24|**66|38|37|43|**28|11|29|**10|**30|10|31|**40|36|**32|**71|**33|34|35|**