

4.41

tasyāḥ -- of Her, Mother Divine

tu -- a conjunction, which coming after the first word, sets that first word apart as the subject of the line, with all the remaining words being a commentary on that first word (of Her).

Abhyantare -- in the fluctuations of consciousness

Tasmin -- [who] resides in that unboundedness

kadalī-kośa- -- banana-like sheath

komale -- in the infinite bliss

yā -- she

parā śaktiḥ -- Mother Divine, parā śakti

sphurati flashes forth

vīṇā- -- stringed guitar like instrument

vega- -- dynamically

lasat -- being played

gatiḥ -- moves

4.42

Sā -- She

Ca -- and

Uktā -- spoken of

kuṇḍalī-nāmnā -- named Kundalini

kuṇḍala-akāra-vāhinī -- unfolds (carries, conducts) the letter "A" into the circle of life

prāṇinām -- of all living beings

paramā śaktiḥ -- the supreme power

sarva- -- all

śakti- -- energy

java- -- intelligence

pradā -- that gives

4.43

aniśam -- during the destructive phase (niśa or “night”) of the circle of life “a”

niḥśvasad -- the inward breath

rūpā -- appearance

ruṣita -- furious

iva like

bhujamgamī -- snake

saṁsthita- -- her holistic state

ūrdhvī-kṛta-mukhī -- gains the upper hand

spandana- -- throbbing with life

āhetutām -- the cause of the unfoldment of “A”

gatā -- entering into

4.44

yadā -- when

prāṇānilaḥ -- the wind of the life-breath

yāti -- enters

hṛdi -- into the heart

kuṇḍalinī-padam -- one step of Mother Divine,

tadā -- then

saṁvid -- integrated consciousness (of the Yogic Flyer)

udeti -- gives rise

antar- -- inner

bhūta- -- having come into being, i.e. creation

tanmātra- tanmātra

bīja-bhūḥ -- becomes the seed

4.45

Yathâ -- as

kuṇḍalinī -- She, Mother Divine, Parā Śakti

dehe -- in the body, in the whole creation, the body of Mother Divine

sphurati -- bursts forth

abja-iva -- like Dhanvantari born from the ocean of consciousness

ālinī -- humming within herself (the way bees hum)

tathâ -- in the same way

saṁvid -- consciousness

udeti -- rises up

antar-mṛdu-sparśa-vaśā -- by the authority of the gentlest level of feeling

udayā -- the body rising up

4.46

sparśanaṁ -- the feeling

mṛdunā -- by virtue of its softness

anyo-'nya(a)līngikā -- silence merging with dynamism and dynamism merging with silence

Tatra -- in that silence

yantrayoḥ -- of the two supports, the support of the world of silence and the support of the world of dynamism

yathâ -- as

saṁvid -- integrated consciousness

udeti -- rises upwards

uccaiḥ -- high, above

tathâ -- correspondingly

kuṇḍalinī -- Parā Śakti

javāt -- instantly

4.47

tasyām -- in this process

samastāḥ -- things combined, thrown together, moving together as one

sambaddhā -- perfect correlation

nāḍyaḥ -- channels

hṛdaya-kośa-gāḥ -- the moving of the sheaths of the heart, i.e. veins and arteries

utpadyante -- they rise up

vilīyante -- they cling to, adhere to

mahārṇave -- a great wave

iva -- like

āpagāḥ -- the going of the ocean-water

4.48

nityam -- one's own nature

pāta- -- to fly

utsukatayā -- with the intense desire

praveśa- -- entering into

unmukhayā -- the moving upward

tayā -- She is characterized by that

sā -- She

sarva- every, all

saṁvidām -- of those who have consciousness, of sentient beings

bījam -- the seed or life-principle

hi -- verily

ekā -- She is the One

sāmāni -- the many

udāhṛtā -- declared to be

4.49

Ākalpāt -- since ancient times

Anavacchinnā -- the distinction of the different states (avachinnā) of consciousness (an)

citsaṁvit -- unification of knowledge and experience in higher states of consciousness

sarvam -- all

asti -- is there, exists

hi -- indeed

tasmāt -- from that

kuṇḍalinīkośāt -- the knowledge of enlightenment in terms of the Constitution of the Universe in human physiology

kena arthena -- with what purpose

udayaḥ -- the going upwards into the air (i.e. Yogic Flying)

sphuṭaḥ -- made manifest, brought forth in the world

4.50

Sarvatra -- at every time, in every generation

Sarvadā -- giving all

sarvaṁ -- all (the higher states of consciousness)

citsaṁvit -- higher more integrated states of consciousness

vidyate -- are found

anagha -- O Sinless One

kiṁ -- who

tu -- a conjunction which separates kiṁ from the remainder of the line, which therefore comments and explains "kiṁ."

asyāḥ -- of this here

bhūta-tanmātra-vaśāt -- through mastery of the subtle elements and the gross elements

abhi-udayaḥ -- the ability to rise up in the air

kvacit -- at some time, at any time

4.51

Sarvatra -- in every generation

Vidyamāna -- having the knowledge; or to be present

Api -- more than that

deheṣu -- on the level of their bodies

taralāyate -- made to pass over, i.e. activate the flying impulse on the physical level

sarva-gaḥ -- the ability to go anywhere

api -- moreover

ātapah -- an ancient practice

saurah -- the sun

mitti-ādau -- at first was fixed (in the sky)

vai -- verily

vijṛmbhate -- it was made to rise up (in the sky)

4.52

Kvacit -- at some times

naṣṭam -- (the knowledge) is destroyed, lost to sight

kvacit -- at some times

spaṣṭam -- clearly evident

kvacit -- at some times

ucchinatām -- destroyed

gatam -- (the knowledge) goes through these different changes

vastu -- the eternal reality of life

vastuni -- the eternal reality obscured

drṣṭam -- is seen

tattat -- wholeness of life in the fullness of unmanifest Being

sadbhāvaiḥ -- phases of the existence of truth

vijṛmbhitam -- (knowledge of living wholeness of life) is revived in its fullness (again and again)

4.53

Etat -- this

bhūyah -- becoming more than

krameṇa -- according to sequence

ahaṁ -- I (Vasishtha)

śṛṇu -- listen  
vakṣyāmi -- am explaining  
te -- to you  
anagha -- O sinless one  
dehe -- sometimes the body  
sve -- sometimes the Self  
ca -- and  
yathâ -- according to which (perspective)  
udeti -- the body moves up in the air  
bhṛśam -- falls down heavily  
saṁvit -- evolution of consciousness  
maya-kramah -- follows this sequence

4.54

*Cetana-acetanam*, percipient-not percipient.  
*Bhūta-*, being like something, characterized by;  
*Jāta*, brought into existence;  
*Vyoma*, space, atmosphere;  
*Tathā*, in that way, to that measure, to that level  
*A-khila*, the khila, the combined or collective value, of “A,” consciousness.  
*Sarvam*, everyone [contributes to the collective]  
*Cin-mātra*, the degree of purity of heart and mind, the level of consciousness of the individual,  
*San-mātra*, the degree to which perception is real,  
*Śūnya-mātra*, the degree of void or deficit  
*Yathā*, in which manner,  
*Nabhah*, atmosphere.

4.55

Tat-hi For that, because of that, on account of that, since  
*Cin-mātra*, the degree of purity of heart and mind, the level of consciousness of the individual.  
*San-mātra*, the degree to which perception is real.  
a-vikāram, the evolution (vikāram) of consciousness (a).  
svanāmayam, the process of Self-realization  
Kvacit, a little  
sthitam, established or remaining in one place  
saṁvid, attending to the consciousness phase of life  
eva, only

bhūta-make manifest or influence all the different aspects of life, physical, mental and spiritual  
tan-mātra the measure of That, namely, the level of the collective consciousness of society  
pañcakam, the influence of 5% of the population meditating

4.56

Tat -- that, pure consciousness

pañchadhā - the five-fold structure of existence, consisting of the five elements, earth, etc.

gatam – has entered into

dvitvam – the field of duality

lakṣyase -you appreciate as the object

tvam -- thou

sva-saṁvidam – the level of consciousness of the Self or knower

Antar-bhūta-vikāra - transformations of the innermost Self

Ādi – are of primary importance, first importance

dīpāt - from the light of a single individual experiencing the Self

dīpaśatam - the light of a hundred individuals

yathā - is influenced in the same direction.

4.57

Svasattā -- people possessed of the Self, possessed of pure consciousness

mātrakeṇa -- according to the measure

eva – only [it depends on this parameter alone, on nothing other]

saṁkalpa- -- the collective resolve

lava- -- a little bit

rūpiṇā -- (instr.) being embodied, taking form, manifested

pañcakāni – five percent of the population

vrajanti – they go [to transcendental consciousness]

iha -- here and now, morning and evening [

dehatvam -- establish the mass or wholeness or integrity of the body of society, the collective consciousness of society

tāni -- they [those five percent]

kānicit -- determine the cit: mind, consciousness, tendencies, or destiny, of the kāni, whoever the remaining 95% of the population may be. Or cit may be taken as an enclitic particle with the sense of “any, every, all” [the people in the population].

4.58

Kānicit -- the collective consciousness of society

tiryāñc – innumerable impulses moving in often contrary and conflicting directions

āditvaṁ -- the being first, that is having authority (sway) over  
hema -- gold, precious golden points of light  
āditvaṁ -- the being first, that is having authority over  
ca -- the golden points of light are first, primary, *and* they [therefore] guide the destiny of the whole population  
kāñicit -- the collective consciousness of society  
kāñicit -- the collective consciousness of society  
deśatā -- in accordance with the law of the land, in accordance with Total Natural Law  
āditvaṁ -- the being first, the being the leaders, the guiding of the destiny of the whole population  
dravya- -- single object or person, i.e., individuals contacting pure consciousness  
āditvaṁ -- the being first, primary, the leaders  
ca -- the individuals transcending are the leaders, *and* they [therefore] guide the destiny of the whole population  
kāñicit -- the collective consciousness of society

4.59

Evam -- in this way  
hi -- therefore  
pañcaka- -- five percent of the population practicing Transcendental Meditation  
spanda-mātraṁ -- the measure at which the society comes to life in full coherence and orderliness  
jagat -- the whole world  
iti -- complete story, end, i.e., that is enough  
sthitam -- established.  
cit-saṁvit -- coherence in the collective consciousness  
atra -- in this case  
sarvatra -- everywhere, in every nation, in the whole world  
vidyate -- is found  
raghu-nandana -- Delight of the House of Raghu

4.60

Kevalaṁ -- alone, only, mere, sole, one, excluding others  
pañcaka- -- 5% of the population practicing transcending  
vaśāt -- by command of, by force of, on account of—by virtue of the pre-eminent power  
dehādu (deha-ādi, loc.) primarily a physical effect on the body  
cetana-abhidhā -- influence mediated by consciousness alone  
jaḍa-spanda-abhidhā -- influence of the state of least excitation  
kva-api -- anywhere/everywhere  
sthāvarādi -- that which is unmoving, stable, abstract and present everywhere is more basic (Ādi)  
jaḍābhidhā -- the state of least excitation (jaḍa) has its influence (abhidhā) everywhere, in all the excited states

4.61

Yathā -- to whatever degree

stabdhaḥ -- coherence in collective consciousness

sthithaḥ -- firmly established

vīciḥ -- bubbling up of incoherence

iva -- to that value

sthalam -- stagnancy and failure

iva -- to that value

asthitaḥ -- have no stand

pañcakeṣu -- when there is five percent of the population transcending

tathā -- accordingly

etat -- that: the dynamism of change

cit -- growth of pure consciousness

lola-rūpā -- appearance of restlessness or agitation [due to release of stress]

jaḍa-anvitā -- firmly connected to the state of perfect order

4.62

Itas from here

Saumya orderliness and coherence—related to Soma

itas from here

lolaḥ turbulence, back and forth

kim whether

abdhiḥ the ocean

iti thus, in the final analysis

no us, the people, the collective consciousness of society

yathā in which manner

vikalpāḍau -- at the first outbreak of violation of natural law in society

tathā -- accordingly

eva -- only

etat -- this: this palliative

pañcakam -- five percent of the population meditating

hi -- because

jaḍājaḍam -- the field of perfect order can eliminate disorder on the surface of life

4.63

Dehādi- the body at birth

pañcakam 5% of the population practicing TM

jīvaḥ -- the soul

spandaḥ -- higher consciousness and creativity, more fullness of life  
śaila-ādikaṁ -- being born with a more stable, more orderly nervous system  
jaḍam -- state of least excitation of consciousness  
sthāvara -- greater stability and adaptability  
ādi - from the very first breath  
anila-spandi -- greater creativity and resourcefulness  
sva-bhāva- -- natural born  
vaśato -- powerful and influential leader  
anagha -- O sinless One.

4.64

vācaḥ -- language, speech  
paryanuyoktavyā -- made use of by all the people in their daily affairs  
svabhāvād -- in terms of the nature or Being of the Self, the language of the Self,  
the language of Veda  
raghunandana -- joy of the house of Raghu  
śīta-uṣṇa- -- hot and cold  
ādi -- et cetera (indicating a list that starts with the opposites hot and cold, and has  
many more, perhaps all opposite values in it)  
hima- snow, frost, bitter cold  
agni- fire, the first word of Rig Veda  
ādi -- et cetera (indicating a list that starts with the opposites frost and fire, and has  
many more)  
vāk -- speech  
ceti -- and thus  
paridṛśyate the full range (pari) becoming visible (dṛśyate)

4-65

gṛhīta- -- realize the benefit for the whole society  
vāsana- -- practice of contacting the Self within  
aṁśānāṁ -- concerning the portion(s) of the population  
puṣṭa -- needed support and nourishment  
abhāva -- absence

vikāriṇām -- (pl.gen., agrees with aṁśānām, portion of the population) fluctuate in size from day to day and year to year

sthitayaḥ -- staying power, ability to continue in the practice

pañcakānām -- of 5% of the population meditating

hi -- since

yojyāḥ -- the individuals whose participation is creating the effect

paryanuyojane -- beset with challenges from all sides

4-66

vāsanāḥ -- regularity of practice is important

tu -- sets off the previous word as the primary topic of the verse, and shows contrast

viparyāḥ -- reversals

tāḥ -- the positive effects of the practice

itas -- from here, i.e., from failing to be regular in the practice

netum -- leadership, guidance

itas -- from here, i.e., to keep from failing to be regular in the practice

ca -- and

tāḥ -- the positive effects of the practice [will be maintained]

pumsā -- with deep experience of the reality

prājñena -- with profound intellectual understanding

śakyante -- will be able [to continue]

sukham -- delight, happiness

paryanuyojitum -- to meet any challenges

4-67

aśubhe -- hazy

vā -- or

śubhe -- clear

vā -api -- whether

tena – by means of that, (by virtue of the charm of deepening experiences and the clear intellectual understanding of the importance of regularity—as described in previous verse)

paryanuyojyate -- the practice should be continued with perfect regularity

prabuddha- -- growing in enlightenment

vāsanam -- awaking the total potential of natural law in human awareness

ca -- and

anyat -- other, opposite, on the other extreme

pañcakam -- the five percent of the population

supta-vāsanam -- falling asleep during the practice of meditation

4.68

Yatra -- in which case

Paryanuyogasya -- irrespective of the variations of individual circumstances

phalam -- the fruit of the practice

samanubhūyate -- would accrue in all its richness to all of those engaged in practicing together

tatra -- in that case, to that end

taṁ -- that (acc.), namely the group

saṁprayuñjīta -- practicing together

na-ākāśam -- in close proximity, with no space between them

muṣṭibhiḥ -- with a small number, a handful

kṣipet -- should hit the target

4.69

Done in book

4.70

prasupta-vāsanāḥ -- experience of deeper and deeper silence

kecit -- for a period of time

yathâ -- according to instruction

sthāvara-jātayaḥ -- creating the foundation of stability and evenness

prabuddha-vāsanāḥ -- experience the dynamism within the silent self-referral consciousness

kecit -- for a period of time

yathâ -- according to instruction

nara-sura-ādayaḥ -- series of human-divine performances

4-71

sa-vāsanā-vilās -- play about (vilās) with (sa-) the impulses of the transcendental field (vāsanāḥ)

kecid -- for a period of time

yathâ -- in which manner the Absolute is made functional

ete -- they, the members of the group

tiryak -- to go crosswise, or against, i.e., challenge

ādayaḥ -- the first principle(s) of nature's functioning, i.e., gravity

prakṣipta -- being thrown up into the air

vāsanāḥ -- the faint impulses of consciousness

kecid -- for some time

yathâ -- following these procedures

ete -- they, the individuals in the group

mokṣa- -- enlightenment, liberation

gāminaḥ -- moving quickly towards

4-72

Atha -- now, referring to the moment of liftoff, the moment when they are tossed into the air, prakṣipta.

Svāsu -- the individual selves of the participants at that time

Eva -- one alone, i.e., come together as only one universal self

saṁvitsu -- in the unity of their consciousnesses

manaḥ-buddhi-ādikāḥ -- minds and hearts (brought into attunement) with their simplest states, least excited states (ādikāḥ)

kṛtāḥ -- made to be, brought into attunement

hasta-pāda-ādi -- hands and feet, etc.

saṁyuktaiḥ -- by being joined together

saṁjñāḥ -- universal consciousness, field of pure knowingness

pañcaka- -- influence of 5% of the population meditating

rāśibhiḥ -- by means of the individuals coming together as a group: rāśi is a collection, group, multitude; the word is also a technical term in mathematics indicating some kind of mathematical operation: It

should mean giving the influence of the square of the number, and this is made more explicit in the phrase *anya-anya* in the next verse.

4-73

*Tiryak-ādibhiḥ* -- by means of repeatedly experiencing the first stage of Yogic Flying, the liftoff

*Api* -- more than that

*anyaiḥ* -- propelled by unbounded awareness

*anyāḥ* -- the individuals grow in unbounded awareness

*saṁjñāḥ* -- total knowledge

*prakalpitāḥ* -- the ability to accomplish anything (*kalpita*) by the mere impulse of consciousness (*pra*)

*sthāvarādibhiḥ* -- by means of the foundation of transcendental silence created by the practice of meditation at the start

*api*-- become more, i.e., grow in unbounded awareness

*anyaiḥ* -- characterized by growth in unbounded awareness

*anyānyāḥ* -- multiplies the growth and stabilization of unbounded awareness: every individual's unboundedness (*anya*) is simultaneously in terms of every other unbounded awareness (*anya*), so each has the value of the total number, and the sum of all together is the square of the number.

*saṁvidaḥ* --influence of integration of consciousness

*ḥṛtāḥ* -- individuals doing meditation together, flying together

4-74

*Iti* -- Thus – (a kind of closed quotation mark) indicating the end of the sequence of verses answering the question of Ram, “Why Yogic Flying?”

*sādhaḥ* -- fulfilling the desire, i.e., performing Yogic Flying

*sphuranti* -- they spring into the air

*ime* -- these here, these siddhas

*citrāḥ* -- clearly evident, make the power of consciousness clearly evident

*pañcaka-rāśayaḥ* -- the super-radiance effect (*pañcaka*) by which a small handful of individuals in a group influence the evolutionary trends of the nation (*rāśayaḥ*)

*rūpaiḥ* -- by bringing to manifest form, i.e., practically and visibly demonstrate

*ādy-anta-madhya* -- beginner (*ādi*), experienced Siddha stabilizing full enlightenment (*anta*) and at every step along the path (*Madhya*)

*cala-acala* -- the growing ability to make the body move through the air, or the absence of that ability

jaḍa-ajaḍa -- the lively creative intelligence that has been developed, or the lack of full enlivenment of the infinite creative potential of human consciousness

4-75

eṣām -- of all the individuals

ekaḥ -- unity, oneness, the being one, unification

abhi-saṁkalpaḥ -- the collective resolve of the Siddhas flying together

paramāṇuḥ -- as small as the smallest particle, the finest level of consciousness

mahīpate -- O Lord of the Earth

bījam -- the impulse or seed-formula of the flying Sutra

ākāśa- -- space, Ākāśa

vṛkṣāṇām -- pertaining to trees

sargāṇām -- being discharged by Siddhas

teṣu -- on that faintest level of feeling

imāni -- these subjective worlds of Ākāśa in the minds of the Siddhas

tu -- particle indicating contrast—the multiplicity of trees become united in one Ākāśa

4-76

Indriyāni -- the indriyas, the representatives of Indra, the upholders of the integrity and invincibility of the nation

ca -- expansion, more and more

puṣpādi -- puṣpa, flower, symbolic of love, harmony and coherence; ādi, etc., indicating a list of similar exalted qualities.

viṣayā -- for the nation

modavarti -- engaged (varti) in raising the happiness, welfare and success (moda)

hi -- because

icchā -- according to desire

bhramaryaḥ -- moving about [during the practice of Yogic Flying]

rājantyaḥ -- governs the whole nation

mañjaryaḥ -- decorated with clusters of blossoms—i.e., bringing balance, harmony and coordination

cañcalakriyāḥ -- the diversity of desires and activities in a nation, going in numerous different directions

4-77

loka-antarāṇi -- internal universes

svacchāni -- perfectly healthy

gulmā -- thicket of trees

mūlaṁ -- the root or basis, i.e., total natural law, the Constitution of the Universe

sameravaḥ -- the internal universes of all the Yogic Flyers put together

pallavā -- sprout, shoot, spray, bud, blossom—used metaphorically, here represents the sequentially unfolding suktas of Rig Veda

nīlajaladā -- dark blue rain giving clouds

latālolā -- creepers twining around and around

dīśaḥ -- the space or directions

daśa -- the ten [mandalas of Rig Veda]

4-78

Vartamānāni -- somersaults

Bhūtāni -- elements

bhaviṣyanti -- will become in future

ca -- and

yāni -- which (elements)

tat -- comprise the wholeness, the whole universe

yajanti -- perform evolutionary actions

tāni -- they

asamkhyāni -- innumerable

phalāni -- fruits

raghunandana -- O Joy of the House of Raghu

4-79

pañca-bījāḥ -- five formulas

te -- they

ete -- these

hi -- indeed

rāma -- O Rāma

pañcaka-pādapāḥ -- the trees of the five elements

svayaṁ svabhāvāt -- from the transformations of the Self in the Self

jāyante -- they are born

svayaṁ -- in the Self

naśyanti -- they are destroyed

kālataḥ -- in the course of time

4-80

svayaṁ -- from the Self

nānātvam -- the infinite diversity of creation

āyānti -- comes forth

ciraṁ -- eternal (referring to Self)

jāḍyāt -- from the unmanifest

sphuranti -- they spring forth

ca -- again and again

sva-viviktāḥ -- distinguishing diversity within itself

śamaṁ -- peaceful wholeness

yānti -- moves

taraṅgāḥ -- waves

iva -- like

vāridhau -- in the ocean

4-81

itaḥ -- from here

yānti -- they move

sammutsedham -- outward into creation

itaḥ -- from here

yānti -- they move

śamaṁ -- peacefulness

svayam -- of the Self

ete -- these

jāḍya-vivekābhyām -- two kinds of impulses, jāḍya and Viveka

jāḍya -- not moving outwards, hence completely Self-referral

Viveka -- separating spirit from matter and hence tending towards manifestation

taraṅgāḥ -- waves

iva -- like

toyadhau toyadhi -- on the ocean

4-82

Ye -- Those

viveka- discernment

vaśam -- by means of

ālayam -- home (of all the laws of nature)

gatā -- having attained

rāma -- O Rāma

pañcaka- -- the influence of peace and prosperity created by five percent of the population meditating

vilāsa- -- practice of Yogic Flying

rāśayaḥ -- large groups

tena -- by that [technique of Yogic Flying]

bhūyas -- becoming more, more numerous

iha -- here (in the whole nation)

yānti -- they go

saṁsthitim -- balance the consciousness of the whole

prabhramanti -- they roam about

jagatitare -- moving into the other, i.e. moving from the ground into the air

muhuḥ -- suddenly and mysteriously