work in progress .v17

work in progress .v15,16

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**Oॐ**m



****

**FIRST FINALE**

**vasiShTha said—**

Ø

मनागपि विचारेण चेतस​: स्वस्य निग्रह​: ।

manA*k\_* api vicAreNa cetasa: svasya nigraha: |

मनागपि kRतो येन तेनाप्तं जन्मन​: फलम् ॥१॥

manA*k*\_ api kRt*a:\_* yena ten*a\_ A*ptam janmana: phalam ||5|93|1||

.

**with even a little Enquiry**

**there is control of your own chetas.Affectivity**

**with even a little activity**

**there is gotten the fruit of birth**

**.**

~m.1 O Rama, if a person can restrain his mind even a little by even a little inquiry, he will get the fruit of his birth.

~vlm.1 Vasishtha continued:—Ráma! He who is possessed of little reason, and tries to subdue his mind as well as he can; succeeds to reap the fruit (object) of his life (salvation).

विचार-काणिका या एषा हृदि स्फुरति पेलवा । एषा एव अभ्यास-योगेन प्रयाति शत-शाखताम् ॥२॥

vicAra-kANikA yA eSA hRdi sphurati pelavA | eSA eva abhyAsa-yogena prayAti zata-zAkhatAm ||02||

vicAra-kANikA yA **What has Enquiry for its seed is**

eSA hRdi sphurati pelavA **this heart-springing shoot.**

eSA eva abhyAsa-yogena **certainly by Yoga Practice**

prayAti zata-zAkhatAm it **projects into a hundred branches.**

~vlm.2. The small particle of reason that is implanted in the mind, becomes by culture a big tree in time, projecting into a hundred branches in all departments of knowledge.

~sv.1-2 VASISTHA continued: If one has achieved even a little bit of control over the mind by self-enquiry, such a person has attained the fruit of his life. For that self-enquiry will expand in his heart.

~m.2-3 Even if an iota of inquiry springs up in the heart of a person, by practice, it will spread its branches wide and far. Fish and birds take refuge in a full and grand lake. Similarly pure qualities take refuge in a person of mature inquiry and detachment.

> vicAra-kalpa-vRkSasya kaNikA aGkura:

#**kaNa**-: a grain, single seed • a particle (of dust) • flake (of snow) • a drop (of water) • a spark (of fire) • the sparkle of a gem • any minute particle, atom (pref. #aNu) • #**kaNA** **–f.-** a minute particle, atom, drop • cummin seed • a kind of fly (= #kuIra-makSikA) • #**kaNI** **–f.-** #kaNikA • kaNam **-n.-** a grain, single seed (cf. kaniSTha.) ¶ **kANa** **-adj.-** one-eyed, monoculous (#akSNA kANa:, "blind of one eye"); "one-eyed"; ¶ **-m.-** a crow.

किंचित्\_प्रौढ-विचारम् तु नरम् वैराग्य-पूर्वकम् ।

kiMcit\_prauDha-vicAram tu naram vairAgya-pUrvakam |

संश्रयन्ति गुणा: शुद्धा: सर: पूर्णम्\_इव\_अण्डज: ॥३॥

saMzrayanti guNA: zuddhA: sara: pUrNam\_iva\_aNDaja: ||03||

kiMcit\_prauDha-vicAram tu naram **x**

vairAgya-pUrvakam **x**

saMzrayanti guNA: zuddhA: **x**

sara: pUrNam\_iva\_aNDaja: **xx**

~m.2-3 Even if an iota of inquiry springs up in the heart of a person, by practice, it will spread its branches wide and far. Fish and birds take refuge in a full and grand lake. Similarly pure qualities take refuge in a person of mature inquiry and detachment.

~vlm.3. A little development of reason, serves to destroy the unruly passions of the human breast, and then fill it with the good and pure virtues; as the roes of a fish fill the tank with fishes. (The seed of reason germinates in all good qualities).

~sv.3 When such enquiry is preceded by dispassion and has attained stability by practice, all the noble qualities resort to it naturally.

~AB. guNA: prAg-ukta-zama-damAdaya: | aNDajA: pakSiNo matsyAz ca ||

Ø

सम्यग्.विचारिणम् प्राज्ञम् यथाभूत-अवलोकिनम् ।

आसादयन्त्य् अपि स्फारा न अविद्या-विभवा भृशम् ॥४॥

सम्यग्.विचारिणम् प्राज्ञम् यथाभूत-अवलोकिनम् ।

आसादयन्त्य् अपि स्फारा न अविद्या-विभवा भृशम् ॥४॥

samyag.vicAriNam prAjJam yathAbhUta-avalokinam |

AsAdayanty api sphArA na avidyA-vibhavA bhRzam ||04||

.

samyag.vicAriNam prAjJam –

yathAbhUta-avalokinam –

AsAdayanti api sphArA na avidyAvibhavA bhRzam

~sv.4-11 Ignorance and its retinue do not bother one who is fully established in self-enquiry and who sees what is, without distortion. When he has found his foothold in the spiritual ground, he is not overcome by the robbers known as sense-pleasures.

~m.4-11 An intelligent and wise man, who can see the reality behind matter and phenomena through integral and holistic perception, will never be attracted by the enormous (seeming) wealth due to ignorance.

~vlm.4. The rational man who becomes wise, by his vast observation of the past and present, is never tempted by the influence of the ignorant, who value their wealth above their knowledge.

~AB. guNA: prAg-ukta-zama-damAdaya: | aNDajA: pakSiNo matsyAz ca ||

Ø

किम् कुर्वन्ति.इह विषमा मानस्यो वृत्तयस् तथा ।

kim kurvant*i\_i*ha viSamA mAnasy*a:\_* vRttaya*s\_* tathA |

आधयो व्याधयो वा.अपि सम्यग्.दर्शन-सन्-मते: ॥५॥

Adhay*a:\_* vyAdhay*a:\_* v*A\_a*pi samyakdarzana-san.mate: ||5||

.

kim kurvanti iha

**what can they do here,**

viSamA: mAnasya: vRttaya: tathA **such mentally distressing activities**

Adhaya: vyAdhaya: vA api **whether disease or anxiety/neurosis**

samyag.darzana-san-mate: **of the mind with total vision of what's-So?** -5-

~m.5 What can objects, mental movements, and harassments and afflictions do to a man of wisdom?

~vlm.5. Of what good are great possessions and worldly honours to him, and of what evil are the diseases and difficulties onto the man, who looks upon them with an indifferent eye.

~sv.4-11 Ignorance and its retinue do not bother one who is fully established in self-enquiry and who sees what is, without distortion....

Ø

क्व भ्रमत्-पवनापूरास्\_तडित्-पटल-पातला: ।

पुष्करावर्त-जलदा गृहीता बालिमुष्टिभि: ॥६॥

क्व भ्रमत्-पवनापूरास्\_तडित्-पटल-पातला: ।

पुष्करावर्त-जलदा गृहीता बालिमुष्टिभि: ॥६॥

kva bhramat-pavanApUrAs\_taDit-paTala-pAtalA: |

puSkarAvarta-jaladA gRhItA bAlimuSTibhi: ||06||

.

kva bhramat-pavanApUrA:

taDit-paTala-pAtalA:

puSkara-Avarta-jaladA: gRhItA bAlimuSTibhi:

~vlm.6. As it is impossible to stop the impetuous hurricane, or to grasp the flashing lightning, or hold the rolling clouds in the hand:—

~m.4-11 ... Can the huge aeonic clouds be held in the fist of a child? Could a lovely lady hold the moon in the sky in a pearl chest fearing that he is competing with her lotus like eyes?

~sv.4-11 Ignorance and its retinue do not bother one who is fully established in self-enquiry and who sees what is, without distortion. When he has found his foothold in the spiritual ground, he is not overcome by the robbers known as sense-pleasures.

Ø

क्व नभो-मध्य-संस्थ-इन्दुर् मुग्धैर् मणि-समुद्गकै: ।

मुग्धया अङ्गनया बद्धो मुग्ध-इन्दीवर-शङ्कया ॥७॥

क्व नभो-मध्य-संस्थ-इन्दुर् मुग्धैर् मणि-समुद्गकै: ।

मुग्धया अङ्गनया बद्धो मुग्ध-इन्दीवर-शङ्कया ॥७॥

kva nabho-madhya-saMstha-indur mugdhair maNi-samudgakai: |

mugdhayA aGganayA baddho mugdha-indIvara-zaGkayA ||07||

.

kva

nabhas.madhya-saMstha=indu:

**the sky.middle-set=moon**

mugdhair maNi-samudgakai:

**x**

mugdhayA aGganayA baddha:

**bound by a pretty girl**

mugdha-indIvara-zaGkayA

**x**

**.**

#samudgaka - ~ABComm.y5093.7 - samudgakai: sampuTakai: || with wrappers

#indIvara:, #indivara- इन्दी-वर mn. or इन्दी-वार, or इन्दि-वर the blossom of a blue lotus, Nymphaea Stellata and Cyanea MBh.&c; . ~m. a bee Gi1t.

~vlm.7. As it is impossible to put the moon like a brilliant moon-stone, in a box of jewels; and as it is not possible for a belle to wear the crescent of the moon like a moon flower on her forehead.

~m.4-11 ... Can the huge aeonic clouds be held in the fist of a child? Could a lovely lady hold the moon in the sky in a pearl chest fearing that he is competing with her lotus like eyes?

~ABComm.y5093.7 - samudgakai: sampuTakai: ||

Ø

क्व कट-प्रोच्चलद्-भृङ्ग-मण्डल.उत्पल-शेखरा: ।

kva kaTa-proccala*t*-bhRGga-maNDal*a-u*tpala-zekharA: |

मुग्ध-स्त्री-श्वास-मधुरैर् मशकैर् मथिता गजा: ॥८॥

mugdha-strI-zvAsa-madhurai:\_ mazakai:\_ mathitA:\_ gajA: ||08||

.

kva

**where**

kaTa-proccalad-bhRGga-maNDala-utpala-zekharA: x

mugdha-strI-zvAsa-madhurair mazakair mathitA: gajA: xx

~m.4-11 ... Could tiny mosquitoes, which are more tender than the breath of a lovely young lady, kill a wild elephant?

~vlm.8. As it is impossible also for the buzzing gnats, to put to flight the infuriate elephant, with the swarm of bees sucking his frontal ichor, and the lotus bushes gracing

Ø

क्व\_इभ-मुक्ताफल-उल्लास-लसत्-सन्न-ख-पञ्जरा: ।

सिंहा: समर-संरब्धा हरिणै: प्रविमर्दिता: ॥९॥

kva\_ ibha-muktAphala-ullAsa-lasat-sanna-kha-paJjarA: |

siMhA: samara-saMrabdhA:\_ hariNai: pra.vimarditA: ||09||

.

kva\_ibha-muktAphala-ullAsa-lasat-sanna-kha-paJjarA:

**x**

siMhA: samara-saMrabdhA hariNai: pravimarditA:

**x**

**.**

~m.4-11 ... Could tiny mosquitoes, which are more tender than the breath of a lovely young lady, kill a wild elephant? Could deer kill a lion?

~vlm.9. As it is impossible too for a herd of timid stags, to with stand in fighting the brave lion! gory with the "frontal pearls of slaughtered elephants in his bloody chase:—

~sv.4-11 Ignorance and its retinue do not bother one who is fully established in self-enquiry and who sees what is, without distortion. When he has found his foothold in the spiritual ground, he is not overcome by the robbers known as sense-pleasures.

kvebhamuktAphalollAsalasatsannakhapaJjarAH |
siMhAH samarasaMrabdhA hariNaiH pravimarditAH || 9
~VA. first part of comparison is not clear
Where can lions garlanded with elephants pearls and decorated nail
scratches/scars on ribs be defeated by deers in a battle?

~AS: The image is that the lions nails are shining due to the pearls of liquid oozing from a rutting elephant.



I have lost the url for this image. ~ google<snake & frog & snail>

**क्व विषोल्लासनिर्यासदग्धोन्नतवनद्रुमा: ।**

**क्षुधिताजगरा: क्षुब्धैर्निगीर्णा बालदर्दुरै: ॥१०॥**

**क्व विष-उल्लास-निर्यास-दग्ध-उन्नत-वन-द्रुमा: ।**

**क्षुधित-आजगरा: क्षुब्धैः\_निगीर्णा: बाल-दर्दुरै: ॥१०॥**

kva viSa-ullAsa-niryAsa-dagdha-unnata-vana-drumA: |

kSudhita-AjagarA: kSubdhai:\_nigIrNA: bAla-dardurai: ||10||

kva **Where are**

viSa-ullAsa-niryAsa-dagdha-unnata-vana-drumA: ...

**the** **poison**-ullAsa-niryAsa-dagdha-unnata-**forest**-**trees**

kSudhita-AjagarA: kSubdhai:\_nigIrNA: bAla-dardurai:

#jan #ja #aja #**Ajagara**-: #AjagarI (fr. aja-gara, "goat-swallower" अज-गर), the boa-constrictor or similar large serpent; (a chapter of the MBh.).

#dRR #**dardura**-: – a frog (cf. कूप-) Mn.xii, 64 MBh.R.&c; a flute (cf. जल) \_mRcch.iii, 18÷19 BhP.i,10,15.

~m.4-11 ... Could small frogs swallow a python which could burn a huge tree by its poisonous droppings from its fangs?

~vlm.10. As it is impossible like wise for a young frog, to devour a huge and hungry snake, which like the poisonous tree, attracts other animals to it by its poison, and then swallows them entire:—

~sv.4-11 Ignorance and its retinue do not bother one who is fully established in self-enquiry and who sees what is, without distortion. When he has found his foothold in the spiritual ground, he is not overcome by the robbers known as sense-pleasures.

क्व प्राप्त-भूमिको धीरो ज्ञात-ज्ञेयो विवेकवान् । आक्रान्त: किल विक्रान्तो विषय-इन्द्रिय-दस्युभि: ॥११॥

kva prApta-bhUmiko dhIro jJAta-jJeyo vivekavAn | AkrAnta: kila vikrAnto viSaya-indriya-dasyubhi: ||11||

kva prApta-bhUmika: dhIra: jJAta-jJeyo vivekavAn **x**

AkrAnta: kila vikrAnta: **x**

viSaya-indriya-dasyubhi: by sense-object=thieves **xx**

#das #dasyu -m.- enemy of the gods (e.g. #zambara, #zuSNa, #cumuri, #dhuni; all conquered by indra, agni, &c ), impious man, barbarian, robber (called

#dhanin) RV.AV.&c; any outcast or Hindu who has become so by neglect of the essential rites Mn.

~m.4-11 Could senses at any time vanquish or overwhelm a 'jnani' who has attained many stages in his journey towards the supreme goal?

~vlm.11. So it is impossible for the robbers of outward senses, to overpower upon the man of reason, who is acquainted with the grounds of Knowledge, and knows the knowable Brahma.

~sv.4-11 Ignorance and its retinue do not bother one who is fully established in self-enquiry and who sees what is, without distortion. When he has found his foothold in the spiritual ground, he is not overcome by the robbers known as sense-pleasures.

Ø

विचार-धियमप्रौढम् हरन्ति विषय-अरय: ।

प्रचण्ड-पवनामृद्वीम् कृत्त-वृन्ताम् लताम्\_इव ॥१२॥

विचार-धियमप्रौढम् हरन्ति विषय-अरय: ।

प्रचण्ड-पवनामृद्वीम् कृत्त-वृन्ताम् लताम्\_इव ॥१२॥

vicAra-dhiyamaprauDham haranti viSaya-araya: |

pracaNDa-pavanAmRdvIm kRtta-vRntAm latAm\_iva ||12||

.

vicAra-dhiyam\_aprauDham **x**

haranti viSaya-araya: **x**

pracaNDa-pavanAmRdvIm **x**

kRtta-vRntAm latAm\_iva **xx**

~sv.12-15 But, sense-pleasures do overcome one who is not so established. He who is not constantly engaged in self-enquiry and is not thus constantly conscious of the self, he alone is considered a dead man.

~vlm.12. But the sensible objects and the organs of sense, destroy the imperfect reason; as the violence of the wind, breaks off the stalks of tender plants.

~m.12-15. Sensuous things overhelm a person who is not skilled or mature in inquiry. It is like a tender creeper being dragged along by strong and furious winds.

Ø

न विवेक-लवम् प्रौढम् भङ्क्तुम् शक्ता दुराशया: ।

na viveka-lavam prauDham bhaGktum zaktA durAzayA: |

कल्प-क्षोभ-महाधीरम् शैलम् मन्दानिना इव ॥१३॥

kalpa-kSobha-mahAdhIram zailam mandAninA iva ||13||

.

na viveka-lavam prauDham

**x**

bhaGktum

**to enjoy are able**

zaktA: durAzayA:

**x**

kalpa-kSobha-mahAdhIram

**x**

zailam mandAninA iva

**like a mountain by**

**#mandAni -** madana in vasanta-mandanI mw +

**.**

~m.12-15. Mature intelligence and discrimination can never be pulled along by movements of attachment. Meru mountain can not be unsettled even by aeonic winds. The typhoon of worry can root out a creeper that is not well rooted in soil. It can never uproot a great tree.

~vlm.13. Yet the wicked passions and desires, have no power to destroy the perfected understanding; as the lesser gales of minor deluges, are not strong enough to remove the mountain. (The great deluge is the mahakalpanta, and the partial ones are

called the Khanda or yuga-pralayas).

Ø

अ.गृहीत-महा.पीठम् विचार-कुसुम-द्रुमम् ।

चिन्तावात्याविधुन्वन्ति न\_अस्थिर-स्थिति-सुस्थितम् ॥१४॥

अ.गृहीत-महा.पीठम् विचार-कुसुम-द्रुमम् ।

चिन्तावात्याविधुन्वन्ति न\_अस्थिर-स्थिति-सुस्थितम् ॥१४॥

a.gRhIta-mahA.pITham vicAra-kusuma-drumam |

cintAvAtyAvidhunvanti na\_asthira-sthiti-susthitam ||14||

.

a.gRhIta-mahA.pITham **x**

vicAra-kusuma-drumam **- the flowery tree of Enquiry +**

cintAvAtyAvidhunvanti **x**

na\_asthira-sthiti-susthitam **xx**

~m.12-15. Mature intelligence and discrimination can never be pulled along by movements of attachment. Meru mountain can not be unsettled even by aeonic winds. The typhoon of worry can root out a creeper that is not well rooted in soil. It can never uproot a great tree.

~vlm.14. Unless the flowery arbor of reason, takes its deep root in the ground of the human mind, it is liable to be shaken at every blast of the conflicting thoughts; because the unstable soul can have no stability; nor the uncertain mind can have any certainty.

Thus, the lion who has attacked and killed a wild elephant...

~VA. well-rooted tree flowering with flowers of vicara, is not shaken by the winds of worries, but non-stably rooted can not stay firm/unshaken.

~AS: The word cintAvAtyAvidhunvanti should be broken up as cintAvAtyA vidhunvanti.
The meaning of the first first word is one NOT having a good foundation.
Thus, the overall meaning is: A tree which is not well rooted (i.e. not having a big base) having flowers of thoughts is shaken by winds of worries; but one which is well established (susthiram) in a a state of careful attention (Asthirasthiti). Thus thoughts with firm conviction are not shaken.

Ø

गच्छतः\_तिष्ठत: वा\_अपि जाग्रत: स्वपतः\_अपि वा ।

न विचारमयम् चेतो यस्य\_असौ मृत: उच्यते ॥१५॥

गच्छतः\_तिष्ठत: वा\_अपि जाग्रत: स्वपतः\_अपि वा ।

न विचारमयम् चेतो यस्य\_असौ मृत: उच्यते ॥१५॥

gacchata:\_tiSThata: vA\_api jAgrata: svapata:\_api vA |

na vicAramayam ceto yasya\_asau mRta: ucyate ||15||

.

**whether going or staying,**

**whether waking or dreaming—**

na vicAram\_ayam cetas yasya **one whose chetas.Affectivity is not made by Enquiry** – or ca\_ita:

asau mRta: ucyate **they call him "Dead".**

~vlm.15. He whose mind does not stick to strict reasoning, either when he is sitting or walking, or waking or sleeping; is said to be dead to reason.

~m.12-15. He is dead whose mind is not constantly engaged in understanding the nature of mind even while he is walking, sleeping eating or doing anything.

#**maya** "zabda-mayam zabdam\_ayam" || das.jiva¤gmail.com

Ø

किम्\_इदम् स्याज्\_जगत्\_किम् स्याद्\_देहम्\_इत्य्\_अनिशम् शनै: ।

विचारय अध्यात्म-दृशा स्वयम् वा सज्जनै: सह ॥१६॥

किम्\_इदम् स्याज्\_जगत्\_किम् स्याद्\_देहम्\_इत्य्\_अनिशम् शनै: ।

विचारय अध्यात्म-दृशा स्वयम् वा सज्जनै: सह ॥१६॥

kim\_idam syAj\_jagat\_kim syAd\_deham\_ity\_anizam zanai: |

vicAraya adhyAtma-dRzA svayam vA sajjanai: saha ||16||

.

kim\_idam syAt **- "what would this be?**

jagat\_kim syAt **- what of this world?**

deham **- this body?"**

ity\_anizam zanai: **- so regularly constantly**

vicAraya adhyAtma-dRzA **- enquire with the viewpoint of Overself**

svayam vA sajjanai: saha **– by yourself or in Good Company.**

~vlm.16. Therefore think always within yourself, and in the society of good people, about what is all this, what is this world, and what is this body in a spiritual light, (i.e. Spiritually considered, the material universe will disappear from view).

~sv.16-21 Hence, O Rama, carry on this enquiry constantly. This enquiry reveals the truth by dispelling the darkness of ignorance. Knowledge of the truth in its turn drives away all sorrow. ...

~m.16-21 . O Rama, engage yourself in spiritual inquiry into questions like- 'What is this world? What is this body?' Do it along with good people.

0/

अन्धकार-हरेण\_आशु विचारेण परम् पदम् ।

दृश्यते विमलम् वस्तु प्रदीपेन\_इव भास्वता ॥१७॥

अन्धकार-हरेण\_आशु विचारेण परम् पदम् ।

दृश्यते विमलम् वस्तु प्रदीपेन\_इव भास्वता ॥१७॥

andhakAra-hareNa\_Azu vicAreNa param padam |

dRzyate vimalam vastu pradIpena\_iva bhAsvatA ||17||

**.**

**by ending blindness vichAra.Enquiry soon reveals the perfect state**

**immaculately clear and real, like a lamp outshone by the sun**

**.**

~vlm.17. Reason displays the darkness of ignorance, and shows the state of the Supreme as clearly, as when the light of the lamp shows everything clearly in the room.

Ø

ज्ञानेन सर्व.दुःखानाम् विनाशे उपजायते ।

कृत-आलोक-विलासेन तमसाम्\_इव भानुना ॥१८॥

ज्ञानेन सर्व.दुःखानाम् विनाशे उपजायते ।

कृत-आलोक-विलासेन तमसाम्\_इव भानुना ॥१८॥

jJAnena sarva.du:khAnAm vinAze upajAyate |

kRta-Aloka-vilAsena tamasAm\_iva bhAnunA ||18||

.

jJAnena **by jnAna Wisdom**

sarva.du:khAnAm **for every suffering**

vinAze upajAyate **when destruction has overcome**

kRta-Aloka-vilAsena **by the play made by the sight**

tamasAm\_iva bhAnunA **as-for shadows by the light.**

~vlm.18. The light of knowledge dispels the gloom of sorrow, as the solar light puts to flight the shadow of night. (Knowledge is the sunlight of the soul).

~sv.16-21 Knowledge of the truth in its turn drives away all sorrow.

~vwv.1657.y5.93.18,24. The destruction of all pains is produced by Knowledge. One possessing Knowledge, in whom the Bliss (of the Self) has risen, does not sink (or perish) anywhere.

Ø

ज्ञाने प्रकटताम् याते ज्ञेयम् व्ययम्\_उदेत्य्\_अलम् ।

रवाव्\_अभ्युदिते भूमाव्\_आलोक इव निर्मल: ॥१९॥

ज्ञाने प्रकटताम् याते ज्ञेयम् व्ययम्\_उदेत्य्\_अलम् ।

रवाव्\_अभ्युदिते भूमाव्\_आलोक इव निर्मल: ॥१९॥

jJAne prakaTatAm yAte jJeyam vyayam\_udety\_alam |

ravAv\_abhyudite bhUmAv\_Aloka iva nirmala: ||19||

.

~vlm.19. Upon appearance of the light of knowledge, the knowable comes to appear of itself; as the appearance of sunlight in the sky, shows every object on earth below.

~sv.16-21 Along with knowledge arises the experience of it. But when the inner light, kindled by a proper study of the scriptures and enquiry into their truth, illumines both knowledge and the experience of it, their total identity is realised....

~m.16-21 .... Because of the mirthful play of sunlight all darkness vanishes. When knowledge is evident, then truth, the thing to be known, will emerge into perception. ...

jJAne prakaTatAM yAte jJeyaM vyayamudetyalam |
ravAvabhyudite bhUmAvAloka iva nirmala: || 19
~VA. shouldn’t it be jJeyam avyayam-udeti-alam?
When knowledge becomes clear, (direct) knowlege of imperishable
appears, like when sun rises above the earth, it pure light appears

~AS: No! It is saying that when knowledge arises, the things to know (jJeyam) goes to deterioration, just as with the rise of the sun on earth, the vision clears (nirmala: avaloka:) .

vicArotthAtmavijJAnaM jJAnamaGga vidurbudhAH |
jJeyaM tasyAntarevAsti mAdhuryaM payaso yathA || 21
~VA. knowledge of Self arising from vicara is known as divided by ignorance.
object knowledge is residing inside the Self, as sweetness in water.

~AS: The meaning is:
Knowledge of self arising out of thoughts is known as (true) knowledge by the wise, my dear (aGga);
what needs to be known (jJeya) resides inside it, just like sweetness inside milk!
The word payas has both meanings water and milk.
There is a standard joke in India that a learned milkman is the one who adulterates milk with water; for he knows Sanskrit!

Ø

येन शास्त्र-विचारेण ब्रह्म.तत्त्वम् प्रबुद्ध्यते ।

तद्\_भानम्\_उच्यते ज्ञेयाद्\_अभिन्नम्\_इव संस्थितम् ॥२०॥

येन शास्त्र-विचारेण ब्रह्म.तत्त्वम् प्रबुद्ध्यते ।

तद्\_भानम्\_उच्यते ज्ञेयाद्\_अभिन्नम्\_इव संस्थितम् ॥२०॥

yena zAstra-vicAreNa brahma.tattvam prabuddhyate |

tad\_bhAnam\_ucyate jJeyAd\_abhinnam\_iva saMsthitam ||20||

.

yena zAstra-vicAreNa **- ... by which shAstra-Inquiry**

brahma.tattvam prabuddhyate **- brahmic Thatness is realized +**

tad\_bhAnam\_ucyate **- that is called illumination**

jJeyAd\_abhinnam\_iva saMsthitam ||20||

**by which shAstra.inquiry**

**the brahma.Thatness is awakened.**

**That is called Illumination,**

**set as.if non.different from jneya, what is to.be-known**.

~jd. bhAna #bhAna comes from the familiar >#bhA. ~vlm. "... the knowledge of Divine [brahmic] Truth [tat.tva.That.ness], the same knowledge [tat] is known as self-same with the knowable Truth itself. ~sv. speaks of "inner light" in his paraphrase. I call it Illumination here, in the sense of Projection.

~m.16-21 ... Jnana is inquiry into scriptures which are same as truth to be known and which reveal the Brahman principle (through their revealing statements). Wise men call the knowledge of Self gained through inquiry as jnana, (tribe) knowledge. That which is to be known, 'the jneya' is embedded in jnana, like sweetness in milk.

~sv.16-21 Along with knowledge arises the experience of it. But when the inner light, kindled by a proper study of the scriptures and enquiry into their truth, illumines both knowledge and the experience of it, their total identity is realised. This inner light itself is regarded as self-knowledge by the holy ones: and the experience of it is an integral part of self-knowledge and non-different from it.

Ø

विचार.उत्थ.आत्म-विज्ञानम् ज्ञानम् अङ्ग विदुर् बुधा: ।

vicAr*a-u*tth*a-A*tma-vijJAnam jJAnam aGga vidu*r*\_ budhA: |

ज्ञेयम् तस्य अन्तरा.इव.अस्ति माधुर्यम् पयसो यथा ॥२१॥

jJeyam tasy*a\_ a*ntar*A\_ i*v*a\_ a*sti mAdhuryam payas*a:\_* yathA ||21||

.

vicAra-uttha-Atma-vijJAnam **x**

jJAnam\_aGga vidur\_budhA: **x**

jJeyam tasya\_antarA\_iva\_asti **x**

mAdhuryam payaso yathA **xx**

**Self.Realizing**

**arisen from Enquiry**

**is what the wise call Wisdom.**

**What can be known**

**is as.if**

**within That,**

**like sweetness in water.**

~m.16-21 ... Jnana is inquiry into scriptures which are same as truth to be known and which reveal the Brahman principle (through their revealing statements). Wise men call the knowledge of Self gained through inquiry as jnana, (tribe) knowledge. That which is to be known, 'the jneya' is embedded in jnana, like sweetness in milk.

~vlm.21. Spiritual knowledge is the result of reason, and is reckoned as the only true knowledge by the wise; it includes the knowledge of the knowable soul, as the water contains its sweetness within itself.

~sv.16-21 Along with knowledge arises the experience of it. But when the inner light, kindled by a proper study of the scriptures and enquiry into their truth, illumines both knowledge and the experience of it, their total identity is realised. This inner light itself is regarded as self-knowledge by the holy ones: and the experience of it is an integral part of self-knowledge and non-different from it.

~m.16-21 ... Jnana is inquiry into scriptures which are same as truth to be known and which reveal the Brahman principle (through their revealing statements). Wise men call the knowledge of Self gained through inquiry as jnana, (tribe) knowledge.

~vlm.21. Spiritual knowledge is the result of reason [#vicAra, vichAra Enquiry] and is reckoned as the only true knowledge by the wise; it includes the knowledge of the knowable soul, as the water contains its sweetness within itself.

Ø

सम्यग्ज्ञानसमालोकH पुमान्ज्ञेयमय: स्वयम् ।

भवtyAपीतमैरेय: सदा मदमयो यथा ॥२२॥

**of Unitive.Wisdom**

**a Same.Light Human is something to.be.known**

**becoming itself**

**like**

**a soft-drinker on hard drink**

**gone mad**

**.**

सम्यग्.ज्ञान-समालोक: पुमान् ज्ञेय.मय: स्वयम् ।

samyag.jJAna-samAloka: pumAn jJeya.maya: svayam |

भवत्य्\_ आपीत-मैरेय: सदा मद.मयो यथा ॥२२॥

bhavati\_ ApIta-maireya: sadA mada.maya:\_ yathA ||22||

.

**of Unitive.Wisdom**

**a Same.Light Human is something to.be.known**

**becoming itself**

**like**

**a soft-drinker on hard drink**

**gone mad**

**.**

\* #**maireya:** a cocktail of surA and Asava: perhaps a mix of beer and liquor.

~vlm.22. The man knowing all knowledge, becomes full of knowledge; as the strong dramdrinker turns a tippler himself. (Fullness of spiritual knowledge is compared with "hard drinking" in the mystic poetry of orientals, to denote the inward rapture which is caused by both).

~m.22-24. Persons who are luminous with integral and holistic inquiry are full of that 'jneya' (that which is to be known). One who is drunk fully is always intoxicated.

Ø

समम् स्वरूपम् अमलम् ज्ञेयम् ब्रह्म परम् विदु: ।

samam svarUpam amalam jJeyam brahma param vidu: |

ज्ञा*न.अ*भिगम-मात्रेण तत् स्वयम् संप्रसीदति ॥२३॥

jJAn*a-a*bhigama-mAtreNa tat svayam sam.prasIdati ||23||

.

samam svarUpam\_amalam x

jJeyam brahma param vidu: |

jJAna-abhigama-mAtreNa x

tat\_svayam samprasIdati xx

.

~m.22-24. 'Jneya' is Brahman, the Supreme, the Pure and the Equal. This Brahman pours grace itself by the very approach made to know it. A 'jnani' is always in his beatitude.

~vlm.23. They then come to know the knowable, supreme spirit as immaculate as their own souls; and it is only through the knowledge of the supreme spirit, that this rapture imparts its grace to the soul.

Ø

ज्ञानवान् उदित.आनन्दो न क्वचित् परिमज्जति ।

jJAna.vAn uditÁnanda:\_ na kvacit parimajjati |

जीवन्मुक्तो गतासङ्ग: सम्राड्.आत्मा.इव तिष्ठति ॥२४॥

jIvan.mukta:\_ gata-a.saGga: samrAT.AtmA\_iva tiSThati ||24||

.

**someone Wisdom.wise**

**in whom Happiness has arisen**

**is not absorbed anywhere**

**Living.Free, gone hir detachment, at rest in the sovereignty of Self**

.

~vwv.2310/35-24b. He does not fasten (his mind) on anything. He has a satisfied form and an unattached mind. The person liberated while living, with his attachment gone, lives as if he has the nature of a paramount sovereign.

~vwv.1657.y5.93.18,24. The destruction of all pains is produced by Knowledge. One possessing Knowledge, in whom the Bliss (of the Self) has risen, does not sink (or perish) anywhere.

~m.22-24. He will never attach himself to anything/will hence drown himself in anything (other than jnana). He will be like an emperor without any attachments.

#majj #parimajj #majj #parimajj – to immerse; soak: be absorbed: jJAnavAn\_udita-Anando na kvacit\_parimajjati ||, the Wisdom.wise in whom Ananda.Happiness has arisen, is not absorbed with anything. y5093.024.

\

ज्ञानवान्\_हृद्यशब्देषु वीणा-वंश-रवादिषु ।

jJAnavAn\_hRdya-zabdeSu vINA-vaMza-rava.AdiSu |

कामिन्या: कान्त-गीतेषु संभोग-मलिनेषु च ॥

kAminyA: kAnta-gIteSu sambhoga-malineSu ca ||25||

.

**the Wisdom.wise**

**by heartful sounds**

**the artful sounds of lute and flute**

**by pretty cries of pretty girls** **and their naughty delights**

**...**

~m.25-28. A 'jnani' will not be interested even in the soulful tones and tunes coming out of instruments like flute, veena and the voices of amorous and lovely ladies, indulging in romantic activities.

~vlm.25. The sapient man remains indifferent to the sweet sound of songs, and to the music of the lute and flute; he is not humored by the songstresses, and by the allurement of their persons and the enticement of their foul association.

~sv.25-42 Such a sage is not distracted by the diverse experiences he may apparently be subject to, whether they are regarded by others as pleasant or unpleasant.

उत्ताण्डव-शिखण्डेषु केकाकलवरेषु च ।

रणित-अम्भोद-खण्डेषु सारस-क्वणितेषु च ॥२७॥

uttANDava-zikhaNDeSu kekAkalavareSu ca |

raNita-ambhoda-khaNDeSu sArasa-kvaNiteSu ca ||27||

**kvaNita**

~vlm.27. He remains unexcited by the loud screams of the peacock, and the joyous shrill of storks at the sight of fragments of darks clouds; and by the rolling and rumbling of the gloomy clouds in humid sky.

~m.25-28 . A 'jnani' will not be interested even in the soulful tones and tunes coming out of instruments like flute, veena and the voices of amorous and lovely ladies, indulging in romantic activities. He will not take interest in the dance of peacocks or cloud-thundering. Moon is not interested in lotuses.

Ø

कर्तरि.आदि.कर.अन्तेषु गम्भीर-मुरजेषु च ।

kartari\_ Adi.kara-anteSu gambhIra-murajeSu ca |

तत.अवनद्ध-सुषिर-चित्र-वाद्य-स्वनेषु च ॥२८॥

tata-avanaddha-suSira-citra-vAdya-svaneSu ca ||28||

.

kartari\_Adi.kara-anteSu

**x**

gambhIra-murajeSu ca

**x**

tata-avanaddha-suSira-citra-vAdya-svaneSu ca ...

**x**

**.**

#gambhIra

#muraja

#tata

#avanaddha

#suSira

#citra

#vAdya

#svan – to sound -> #**svana** -m.- sound, roar +

~vlm.28. He is not elated by the sound of musical instruments, as that of the jarring cymbal or ringing bell held in the hands; and the deep rebellowing drum beaten by the rod; nor the wind, wired or skinned instruments can act upon his mind.

~m.25-28 . Similarly a jnani is disinterested in sounds and music whether pleasant or unpleasant.

Ø

केषु.चिन्\_न निबध्नाति रूक्षेषु मधुरेषु च ।

रणितेषु रतिम् राम पद्मेष्व्\_इव निशाकर: ॥२९॥

keSu.cin\_na nibadhnAti rUkSeSu madhureSu ca |

raNiteSu ratim rAma padmeSv\_iva nizAkara: ||29||

keSucit\_na nibadhnAti rUkSeSu madhureSu ca

raNiteSu ratim rAma padmeSv\_iva nizAkara:

~vlm.29. He turns his mind to nothing that is sweet or bitter to taste, but delights in his own thoughts; as the moon sheds her light upon the spreading lotus-bud in the lake.

~m.29-39 ... He is disinterested in all eatables and fruits. He will not be interested in the residential places of Yama, Moon, Rudra, Sun, Vayu and such gods. Nor is he interested in the enchanting flaura and fauna on the slopes of hills. He is always with a fulfilled mind, silent and unmoved even by enemies.

ज्ञानवान्बालकदलीस्तम्भपल्लवपालिषु ।

सुरगन्धर्वकन्याङ्गलतानन्दनकेलिषु ॥३०॥

jJAnavAnbAlakadalIstambhapallavapAliSu |

suragandharvakanyAGgalatAnandanakeliSu ||30||

~vlm.30. The wise man is indifferent to the attractions of beauties and celestial nymphs; who are as graceful in their stature and attire, like the young shoot of the plantain tree with its spreading foliage.

~m.29-39. He will not be enticed by the lovely limbs of celestial women who sport in the heavenly play fields. He will not be interested even in those things which are in his possession and control. He is disinterested in all eatables and fruits.

Ø

केषु क्वचिन्न बध्नाति स्वायत्तेष्व्\_ अप्य्\_ असक्त-धी: ।

keSu kvaci*t*\_ na badhnAti svAyatteS*u*\_ ap*i*\_ asakta-dhI: |

राम स्पर्श-रतिम् धीरो हंसो मरु-महीष्व्\_ इव ॥३१॥

rAma sparza-ratim dhIr*a:\_* haMs*a:\_* maru-mahIS*u*\_ iva ||31||

.

keSu kvacin\_na badhnAti x

svAyatteSv\_apy\_asakta-dhI: x

rAma sparza-ratim dhIro x

haMso maru-mahISv\_iva xx

~vlm.31. His mind is attached to nothing that is even his own, but remains indifferent to everything; as a swan exposed to a barren spot. (The world to\_athe wise is a barren desert).

~m.29-39. He will not be interested in the residential places of Yama, Moon, Rudra, Sun, Vayu and such gods. Nor is he interested in the enchanting flaura and fauna on the slopes of hills.

Ø

ज्ञानवान्\_पिण्ड-खर्जूर-कदम्ब-पनस=आदिषु ।

मृद्वीकौर्वारुक-अक्षोट-बिम्ब-जम्बीर-जातिषु ॥३२॥

ज्ञानवान्\_पिण्ड-खर्जूर-कदम्ब-पनस=आदिषु ।

मृद्वीकौर्वारुक-अक्षोट-बिम्ब-जम्बीर-जातिषु ॥३२॥

jJAnavAn piNDa-kharjUra-kadamba-panas*a=A*diSu |

mRdvIkaurvAruka-akSoTa-bimba-jambIra-jAtiSu ||32||

.

jJAnavAn

**someone Wisdom.wise**

piNDa-kharjUra-kadamba-panasa=AdiSu

**x**

mRdvIkaurvArukAkSoTa-bimba-jambIra-jAtiSu

**x**

**.**

~vlm.32. The wise have no taste in delicious fruits, nor do they hunger after dainty food of any kind. (Here follows the names of some sweet fruits and meats which are left out).

~m.29-39. He will not be interested in the residential places of Yama, Moon, Rudra, Sun, Vayu and such gods. Nor is he interested in the enchanting flaura and fauna on the slopes of hills. He is always with a fulfilled mind, silent and unmoved even by enemies.

मदिरामधु-मैरेय-माध्वीकासव-भूमिषु ।

दधि-क्षीर-घृताम्\_इक्षान-वनीतौदन-आदिषु ॥३३॥

madirAmadhu-maireya-mAdhvIkAsava-bhUmiSu |

dadhi-kSIra-ghRtAm\_ikSAna-vanItaudana-AdiSu ||33||

~m.29-39. He will not be enticed by the lovely limbs of celestial women who sport in the heavenly play fields. He will not be interested even in those things which are in his possession and control.

~vlm.33. He does not thirst after delicious drinks, as milk, curd, butter, ghee and honey; nor does he like to taste the sweet liquors at all. He is not fond of wines and liquors of any kind, nor of beverages and drinks of any sort, such as milk, curds, butter &c., for his sensual delight. (But he hungers and thirsts for eternal life &c., See the Sermon on the Mount).

षड्.रसेषु विचित्रेषु लेह्य-पेय-विलासिषु ।

फलेष्व्\_अन्येषु मूलेषु शाकेष्व्\_अप्य्\_आमिषेषु च ॥३४॥

SaD.raseSu vicitreSu lehya-peya-vilAsiSu |

phaleSv\_anyeSu mUleSu zAkeSv\_apy\_AmiSeSu ca ||34||

~vlm.34. He is not fond of the four kinds of food, which are either chewed or licked or sucked or drunk; nor of the six flavours as sweet, sour, bitter, pungent. &c, to sharpen his appetite. He longs for no sort of vegetable or meat food; (because none of these can give him satiety).

~m.29-39. He is disinterested in all eatables and fruits. He will not be interested in the residential places of Yama, Moon, Rudra, Sun, Vayu and such gods. Nor is he interested in the enchanting flaura and fauna on the slopes of hills. He is always with a fulfilled mind, silent and unmoved even by enemies.

Ø

केषु.चिन्\_न\_अनुबध्नाति तृप्त-मूर्तिर्\_असक्त-धी: ।

आस्वादन-रतिर्\_विप्र: स्व.शरीर-लवेष्व्\_इव ॥३५॥

केषु.चिन्\_न\_अनुबध्नाति तृप्त-मूर्तिर्\_असक्त-धी: ।

आस्वादन-रतिर्\_विप्र: स्व.शरीर-लवेष्व्\_इव ॥३५॥

keSu.cin\_na\_anubadhnAti tRpta-mUrtir\_asakta-dhI: |

AsvAdana-ratir\_vipra: sva.zarIra-laveSv\_iva ||35||

.

keSu.cin\_na\_anubadhnAti

**he's not attached to anything**

tRpta-mUrtir

**contented figure**

**unattached thoughts**

asakta-dhI: |

AsvAdana-ratir\_vipra: x

sva.zarIra-laveSv\_iva

**x**

**.**

~vwv.2310a/35-24b. He does not fasten (his mind) on anything. He has a satisfied form and an unattached mind. The person liberated while living, with his attachment gone, lives as if he has the nature of a paramount sovereign.

~vlm.35. Quite content in his countenance, and unattached to every thing in his mind, the wise Vipra does not bind his heart either to the pleasures of taste, or tending to the gracefulness of his person.

Ø

ज्ञानवान् यम-चन्द्र.इन्द्र-रुद्र.अर्क.अनिल-सद्मसु ।

jJAnavAn yama-candr*a-i*ndra-rudr*a-a*rk*a-a*nila-sadmasu |

मेरु-मन्दर-कैलास-साह्य-दर्दुर-सानुषु ॥३६॥

meru-mandara-kailAsa-sAhya-dardura-sAnuSu ||36||

.

**somebody Wisdom.wise**

yama-candra-indra-rudra-arka-anila-sadmasu

**in the Houses of the Deathlord yama,**

**of Moon,**

**of rudra the Terrible,**

**of Sun,**

**of Wind,**

**on the peaks**

**of Mount.meru, the centerpoint,**

**of** **Churnstick Mountain,**

**of shiva's own kailAsa**,

-sAhya-dardura-sAnuSu

...

~vlm.36. The sapient is not observant of the adoration paid to Yama, sun, moon, Indra, and Rudras and Marutas (in the Vedas); nor does he observe the sanctity of the Meru, Mandara and Kailasa Mountains, and of the table lands of the Sahya and

Dardura hills: (the early habitations of Indian Aryans).

~m.29-39. ... He will not be interested in the residential places of Yama, Moon, Rudra, Sun, Vayu and such gods. Nor is he interested in the enchanting flaura and fauna on the slopes of hills. He is always with a fulfilled mind, silent and unmoved even by enemies.

Ø

कौशेय-दल=जालेषु चन्द्र.बिम्ब-कल-आदिषु ।

कल्प-पादप-कुञ्जेषु देह.शोभा-विलासिषु ॥३७॥

कौशेय-दल=जालेषु चन्द्र.बिम्ब-कल-आदिषु ।

कल्प-पादप-कुञ्जेषु देह.शोभा-विलासिषु ॥३७॥

kauzeya-dala=jAleSu candra.bimba-kala-AdiSu |

kalpa-pAdapa-kuJjeSu deha.zobhA-vilAsiSu ||37||

.

...

kauzeya-dala=jAleSu ... **in silk-fragment=nets –** torn underwear ???

candra.bimba-kala-AdiSu **moon.disc-phases=&c**

kalpa.pAdapa-kuJjeSu **Kalpa.tree-bower**

deha-zobhAvilAsiSu **body.beauty-lovers...** -37- ##

~vlm.37. He takes no delight in the bright moon-beams, which mantle the earth as with a silken vesture; nor does he like to rove about the groves of the Kalpa arbours, for refreshment of his body and mind.

~m.29-39 ... Nor is he interested in the enchanting flaura and fauna on the slopes of hills. He is always with a fulfilled mind, silent and unmoved even by enemies.

Ø

रत्न-काञ्चन-कुड्येषु मुक्ता.मणि-मयेषु च ।

निल-उत्तम-उर्वशी-रम्भा-मेनक-अङ्ग-लतासु च ॥३८॥

रत्न-काञ्चन-कुड्येषु मुक्ता.मणि-मयेषु च ।

ratna-kAJcana-kuDyeSu muktA.maNi-mayeSu ca |

निल-उत्तम-उर्वशी-रम्भा-मेनक-अङ्ग-लतासु च ॥३८॥

nila-uttama-urvazI-rambhA-menaka-aGga-latAsu ca ||38||

.

ratna-kAJcana-kuDyeSu

**within jeweled golden walls**

muktA.maNi-mayeSu ca

**with pearls & Wishing-stones**

nila-uttama-urvazI-rambhA-menaka-aGga-latAsu ca **-**

**x.**

~vlm.38. He does not resort to houses rich with jewels and gold, and with the splendour of gems and pearls; nor does he dote upon beauties with their fairy forms of **celestial nymphs, as an Urvasi, Menaka, Rambhá and a Tilottamá.**

~m.29-39 ... He will not be interested in the residential places of Yama, Moon, Rudra, Sun, Vayu and such gods. Nor is he interested in the enchanting flaura and fauna on the slopes of hills. He is always with a fulfilled mind, silent and unmoved even by enemies.

Ø

केषुचिद् दर्शनम् श्रीमान् न.अभिवाञ्छत्य् असक्त-धी: ।

keSuci*t\_* darzanam zrImAn na abhivAJchat*i\_* asakta-dhI: |

परिपूर्ण-मना मानी मौनी शत्रुषु च अचल: ॥३९॥

paripUrNa-manA mAnI maunI zatruSu c*a\_ a*cala: ||39||

.

keSucit x

darzanam zrImAn\_na abhivAJchati x

a.sakta-dhI: x

paripUrNa-manA mAnI maunI

**x**

zatruSu ca acala:

**and a still mountain among his foes**

**.**

~vlm.39. His graceful person and unenticed mind, does not pine or pant for whatever is pleasant to sight; but remain about everything with his indifference, and the sense of his satisfaction and the fulness of his mind, and with his stern taciturnity and inflexibility even among his enemies.

~vwv.2311-2312/39,52,53. He has a mind which is quite full (or satisfied). He is silent, highly honored and immovable (or undisturbed) among enemies....

~m.29-39 ... He will not be interested in the residential places of Yama, Moon, Rudra, Sun, Vayu and such gods. Nor is he interested in the enchanting flaura and fauna on the slopes of hills. He is always with a fulfilled mind, silent and unmoved even by enemies.

Ø

ज्ञानवान्\_कुन्द-मन्दार-कह्लार-कमल=आदिषु ।

कुमुद-उत्पल-पुन्नाग-केतकि-अगुरु=जातिषु ॥४०॥

ज्ञानवान्\_कुन्द-मन्दार-कह्लार-कमल=आदिषु ।

कुमुद-उत्पल-पुन्नाग-केतकि-अगुरु=जातिषु ॥४०॥

jJAnavAn\_kunda-mandAra-kahlAra-kamala=AdiSu |

kumuda-utpala-punnAga-ketaki-aguru=jAtiSu ||40||

.

jJAnavAn **x**

kunda-mandAra-kahlAra-kamala=AdiSu **x**

kumuda-utpala-punnAga-ketaki-aguru=jAtiSu **xx**

~vlm.40. His cold mind is not attracted by the beauty and fragrance of the fine flowers of lotuses, and lilies and the rose and jasmine (the favourite themes of lyric poets).

~m.40-45. A wise man detests the smell of liquor. A 'jnani' is disinterested in all kinds and species of flowers and trees of wide variety. He never gets interested in aromatics like sandalwood, camphor kasturi etc. He is unmoved by any loud sounds. He is not afraid of any violent noises.

Ø

कदम्ब-चूत-जम्ब्वाम्र-किंशुकाशोक-शाखिषु ।

kadamba-cUta-jambu-Amra-kiMzuka-azoka=zAkhiSu |

जपातिमुक्त-सौवीर-बिम्ब-पाटल-जातिषु ॥४१॥

japa-atimukta-sauvIra-bimba-pATala=jAtiSu ||41||

.

kadamba-cUta-jambu-Amra-kiMzuka-azoka=zAkhiSu

**x**

japa-atimukta-sauvIra-bimba-pATala=jAtiSu

**x**

**.**

**~vlm.41. He is not tempted by the relish of the luscious fruits, as apples and mango, jambu &c., nor by the sight of the asoka and Kinsuka flowers.**

Ø

चन्दन-अगुरु-कर्पूर-लाक्षा-मृग-मदेषु च ।

काश्मीर-जलवङ्गैलाकङ्कोलतगरादिषु ॥४२॥

candana-aguru-karpUra-lAkSA-mRga-madeSu ca |

kAzmIra-jalavaGgailAkaGkolatagara-AdiSu ||42||

~vlm.42. He is not drawn over by the fragrance of the sweet scenting sandal-wood, agulochum, camphar, and of the clove and curdamum trees.

~AB. ... lAkSA alaktakarasa: ||

केषु.चिन्\_न निबध्नाति सौगन्ध्य-रतिम्\_एक.धी: ।

सम-बुद्धिर्\_अविक्षोभो मद्य-आमोदेष्व्\_इव द्विज: ॥४३॥

keSu.cin\_na nibadhnAti saugandhya-ratim\_eka.dhI: |

sama-buddhir\_avikSobho madya-AmodeSv\_iva dvija: ||43||

~vlm.43. Preserving an even tenor of his mind, he does not incline his heart to any thing; he holds the perfumes in hatred, as a Brahman holds the wine in abhorrence; and his even mindedness is neither moved by pleasure nor shaken by any fear or pain.

~sv.43-73 He is not attached to anything or anybody; and he has no enmity or hatred in his heart....

~m.40-45 . A wise man detests the smell of liquor. A 'jnani' is disinterested in all kinds and species of flowers and trees of wide variety. He never gets interested in aromatics like sandalwood, camphor kasturi etc. He is unmoved by any loud sounds. He is not afraid of any violent noises.

अब्धौ गुड-गुडारावे प्रतिश्रुत्-खस्वने गिरौ ।

निनादे च मृगेन्द्राणाम् न क्षुभ्यति मनाग्.अपि॥४४॥

abdhau guDa-guDArAve pratizrut-khasvane girau |

ninAde ca mRgendrANAm na kSubhyati manAg.api||44||

#pratizrut –f.- f. an echo, resonance Ragh. § a promise, assurance Sin6ha7s.

khasvana

~vlm.44. His mind is not agitated by fear, at hearing the hoarse sound of the sounding main, or the tremendous thunder-clap in the sky, or the uproaring clouds on mountain tops; and the roaring lions below, do not intimidate his dauntless soul.

~m.40-45... He is unmoved by any loud sounds. He is not afraid of any violent noises.

~sv.43-73 Nor is he frightened by the roar of an enemy or the roar of a lion in the forest.

Ø

द्विषद्-भेरी-निनादेन पटहारणितेन च ।

dviSad-bherI-ninAdena paTahAraNitena ca |

कटकोदण्ड-घोषेण न बिभेति मनाग्\_अपि ॥४५॥

kaTakodaNDa-ghoSeNa na bibheti manAg\_api ||45||

.

dviSad-bherI-ninAdena x

paTahAraNitena ca |

kaTakodaNDa-ghoSeNa x

na bibheti manAg\_api xx

~vlm.45. He is not terrified at the loud trumpet of warfare, nor the deep drum of the battle-field; the clattering arms of the warriors and the cracking cudgels of the combatants, bear no terror to his mind; and the most terrific of all that is terrible, i.e. God, is familiar to his soul. So the Sruti:—"bhayánám bhayam, bhishanam bhishanáná~m. &c.

~m.40-45 .... He is unmoved by any loud sounds. He is not afraid of any violent noises.

मत्त-वारण-बृंहासु वेताल-कलनासु च ।

पिशाच-रक्ष:-क्ष्वेदासु मनाग्\_अपि ने कम्पते ॥४६॥

matta-vAraNa-bRMhAsu vetAla-kalanAsu ca |

pizAca-rakSa:-kSvedAsu manAg\_api ne kampate ||46||

~vlm.46. He does not tremble at the stride of the infuriate elephant, nor at the clamour of Vetála goblins; his heart does not thrill at the hue and cry of Pisácha cannibals, nor at the alarm of Yakshas and Rakshas.

~m.46-49 . He is unmoved by the loud roars of elephants, lions and cries from pisachas and demons. He will remain calm even when he hears thundering sounds, or the rough rumbling sound from saws. He will neither be joyful nor grieving in either garden or cremation grounds.

अशनि-स्वन-घोषेण नग-स्फोट-रवेण च ।

ऐरावण-निनादेन सम्यग्.ध्यानी न कम्पते ॥४७॥

azani-svana-ghoSeNa naga-sphoTa-raveNa ca |

airAvaNa-ninAdena samyag.dhyAnI na kampate ||47||

~vlm.47. The meditative mind is not moved by the loud thunder clap or the cracking of rocks and mountains; and the clangor of Indra and Airávana, can not stir the Yogi from his intense reverie.

वहत्\_क्रकच-काषेण सित-असि-दलनेन च ।

शर-अशनि-निपातेन कम्पते न स्वरूपत: ॥४८॥

vahat\_krakaca-kASeNa sita-asi-dalanena ca |

zara-azani-nipAtena kampate na svarUpata: ||48||

~vlm.48. The rigid sage does not slide from his self-possession, at the harsh noise of the crashing saw and the clanking of the burnished sword striking upon one another. He is not shaken by the twanging of the bow, or the flying and falling of deadly arrows around.

Ø

न.आनन्दम् एत्य् उपवने न खेदम् उपगच्छति ।

na\_ Anandam eti\_ upavane na khedam upagacchati |

न खेदम् एति मरुषु न.आनन्दम् उपगच्छति ॥४९॥

na khedam eti maruSu na\_ Anandam upagacchati ||49||

**.**

**he feels no joy in pleasant groves nor does he fall into distress,**

**feels no distress in desert places nor does he find there happiness**

**.**

~vlm.49. He does not rejoice in pleasant groves, nor pines in parched deserts; because the fleeting joys and sorrows of life, find no place in his inevitable mind.

~m.46-49 . He is unmoved .... He will neither be joyful nor grieving in either garden or cremation grounds.

Ø

पूत-अङ्गार-समाकल्प-सैकतेष्व्\_अपि धन्वसु ।

पुष्प-प्रकर-संछन्न-मृदु-शाद्वल-भूमिषु ॥५०॥

पूत-अङ्गार-समाकल्प-सैकतेष्व्\_अपि धन्वसु ।

पुष्प-प्रकर-संछन्न-मृदु-शाद्वल-भूमिषु ॥५०॥

pUta-aGgAra-samAkalpa-saikateSv\_api dhanvasu |

puSpa-prakara-saMchanna-mRdu-zAdvala-bhUmiSu ||50||

.

pUta-aGgAra-samAkalpa-saikateSv\_api dhanvasu

**x**

puSpa-prakara-saMchanna-mRdu-zAdvala-bhUmiSu

**x**

**.**

~vlm.50. He is neither intolerant of the burning sands of the sandy desert, resembling the cinders of living fire; nor is he charmed in shady woodlands, fraught with flowery and cooling arbours.

~m.50-55. .. He will remain so whether in scorching sands and ashes of crematoriums or green pastures strewn with lovely flowers or while receiving hard slashes from swords ...

Ø

क्षुर-धारासु तीक्ष्णासु शय्यासु च नव-उत्पलै: ।

उन्नत-अचल-देशेषु कूप-कोश-तलेषु च ॥५१॥

क्षुर-धारासु तीक्ष्णासु शय्यासु च नव-उत्पलै: ।

उन्नत-अचल-देशेषु कूप-कोश-तलेषु च ॥५१॥

kSura-dhArAsu tIkSNAsu zayyAsu ca nava-utpalai: |

unnata-acala-dezeSu kUpa-koza-taleSu ca ||51||

.

kSura-dhArAsu tIkSNAsu zayyAsu ca x

nava-utpalai: **x**

unnata-acala-dezeSu kUpa-koza-taleSu ca xx

~vlm.51. His mind is unchanged, whether when he is exposed on a bed of thorns, or reposing in a bed of flowers; and whether he is lifted on the pinnacle of a mount, or flung in to the bottom of a fount; his mind is always meek (as those of persecuted saints and martyrs).

~m.50-55. .. He will remain so whether in scorching sands and ashes of crematoriums or green pastures strewn with lovely flowers or while receiving hard slashes from swords or while lying on lotus spread beds or while on the peaks of mountains or while sitting on sun scorched stones....

Ø

शिला-स्वर्क-अंशु-रूक्षासु मृद्वीषु ललनासु च ।

संपत्सु\_आपत्सु च\_उग्रासु रमणेषु\_उत्सवेषु च ॥५२॥

शिला-स्वर्क-अंशु-रूक्षासु मृद्वीषु ललनासु च ।

संपत्सु\_आपत्सु च\_उग्रासु रमणेषु\_उत्सवेषु च ॥५२॥

zilA-svarka-aMzu-rUkSAsu mRdvISu lalanAsu ca |

sampatsu\_Apatsu ca\_ugrAsu ramaNeSu\_utsaveSu ca ||52||

.

zilA-svarka-aMzu-rUkSAsu x

mRdvISu lalanAsu ca |

sampatsu\_Apatsu ca\_ugrAsu ramaNeSu\_utsaveSu ca

**x**

**.**

~vlm.52. It is all the same with himself, whether he roves on rough and rugged rocks, or moves under the hot sunbeams of the south, or walks in a temperate or mild atmosphere. He remains unchanged in prosperity and adversity, and alike both under the favour and frown of fortune.

~vwv.2311-2312/39,52,53. He has a mind which is quite full (or satisfied). He is silent, highly honored and immovable (or undisturbed) among enemies. Though living among riches, terrific dangers, pastimes and festive occasions, he is not having excitement, nor does he attain joy. He lives as if he is a doer of actions, having a liberated mind within, always.

~m.50-55. .. He will remain so whether in scorching sands and ashes of crematoriums or green pastures strewn with lovely flowers or while receiving hard slashes from swords or while lying on lotus spread beds or while on the peaks of mountains or while sitting on sun scorched stones. He will be equal with joy or sorrow when struck by calamities or loaded with riches. He will be always like one who is delivered of his burden, happy and rested. He will remain silent and courageous in fighting fields filled with rain of sharp arrows and killing weapons. He remains still like a mountain.

Ø

विहरन्-न्\_अपि न\_उद्वेगी न\_आनन्दम्\_उपगच्छति ।

अन्तर्.मुक्तमना नित्यम् कर्म-कर्ता\_इव तिष्ठति ॥५३॥

विहरन्-न्\_अपि न\_उद्वेगी न\_आनन्दम्\_उपगच्छति ।

अन्तर्.मुक्तमना नित्यम् कर्म-कर्ता\_इव तिष्ठति ॥५३॥

viharan-n\_api na\_udvegI na\_Anandam\_upagacchati |

antar.muktamanA nityam karma-kartA\_iva tiSThati ||53||

.

viharan-n\_api na\_udvegI **x**

na\_Anandam\_upagacchati **x**

antar.muktamanA nityam **x**

karma-kartA\_iva tiSThati **xx**

~vwv.2311-2312/39,52,53. He has a mind which is quite full (or satisfied). He is silent, highly honored and immovable (or undisturbed) among enemies. Though living among riches, terrific dangers, pastimes and festive occasions, he is not having excitement, nor does he attain joy. He lives as if he is a doer of actions, having a liberated mind within, always.

~vlm.53. He is neither sad nor sorrow in his wanderings over the world, nor joyous and of good cheer in his rest and quiet. He joys on doing his duty with the lightness of his heart, like a porter bearing his light burthen with an unburthened mind.

~m.50-55. .. He will be equal with joy or sorrow when struck by calamities or loaded with riches. He will be always like one who is delivered of his burden, happy and rested. He will remain silent and courageous in fighting fields filled with rain of sharp arrows and killing weapons. He remains still like a mountain.

Ø

अयः-संकुचित=अङ्गासु नरक-अरण्य=भूमिषु ।

परम्पर.ईरित-अनन्त-कुन्त-तोमर-वृष्टिषु ॥५४॥

अयः-संकुचित=अङ्गासु नरक-अरण्य=भूमिषु ।

परम्पर.ईरित-अनन्त-कुन्त-तोमर-वृष्टिषु ॥५४॥

aya:-saMkucita=aGgAsu naraka-araNya=bhUmiSu |

parampara.Irita-ananta-kunta-tomara-vRSTiSu ||54||

.

aya:.saMkucita-aGgAsu

**in iron.fettered-slave.bodies**

naraka.araNya-bhUmiSu

**in the lands of Manhell Forest,**

parampara.Irita-ananta=kunta.tomara-vRSTiSu

mutually.aroused-endlessly=spear.javelin-showers –

**an endless shower of javelins meets an endless shower of spears**

~vlm.54. Whether his body is grated upon the guillotine or broken under the wheel? whether impaled in the charnel ground, or exiled in a desert land; or whether pierced by a spear or battered by a cudgel, the believer in the true God remains inflexible: (as the Moslem Shahids and Christian Martyrs, under the bitterest persecution).

~m.50-55. .. He will remain silent and courageous in fighting fields filled with rain of sharp arrows and killing weapons. He remains still like a mountain.

\*jd. - aya:.saMkucita-aGgAsu In iron.fettered bodies naraka.araNya-bhUmiSu in the lands of Manhell Forest, parampara.Irita-ananta=kunta.tomara-vRSTiSu utually.aroused-endlessly=spear.javelin-showers – an endless shower of javelins meets an endless shower of spears

~VA. (wise one is unmoved) (aya:-saMkucita-AGgAsu ???) in hell’s
forests/deserts, where inhabitants poke each other all the time with
spears and lances.

~AS: aya:-saGkucita-aGga means body constrained in iron literally bodies which are in irons. The image is of bodies incarcerated on the grounds of forests in hell, with mighty war going all around. The AB commentary suggests being stuck like mANDavya who was on a cross, but I don't think that explains saGkucita.

#Ir – to agitate, arouse, proclaim. #**Irita** sent, despatched; said, uttered.

#kuc #>kuJc – to bend or curve; #saMkuc – to bend together, contract, close (like a blossom).

#kuc #saMkuc #saMkucita – fettered (hands),

#kuc #saMkuc – to bend or curve; to bend together, contract, close (like a blossom). #**saMkoca‑:** contraction, shrinking together, compression mbh. kAv.. &c.; shutting up, closing (the eyes), sAh.; § crouching, fearful; #**samkocaM>kR**, to become shy or modest; to "feel small" in humility or restraint, hariv.; restriction, SaMk. sarvad.; #samkoca**kArin** . making contraction; humble, modest, rAjat.

#tomara mn. (g. अर्धर्चा\*दि) a lance, javelin MBh.&c.

Ø

न बिभेति न वा आदत्ते वैवश्यम् न च दीनताम् ।

na bibheti na vA Adatte vaivazyam na ca dInatAm |

सम: स्वस्थ-मना मौनी धीरस्\_तिष्ठति शैलवत् ॥५५॥

sama: svastha-mana:\_ maunI dhIras\_ tiSThati zailavat ||55||

.

**nor fearing nor surrendering**

**not uncontrolled nor misery**

**the Same**

**Mind set in himself**

**Quiet**

**he sits as still as stone**

**.**

~vwv.2313/55. The wise or (steadfast) one does not fear, nor does he assume halplessness or dejection. He stands like a mountain, even, silent and with a mind at ease (or self-abiding).

Ø

अपवित्रम् अपथ्यम् च विष-सक्तिम् मलाद्य् अपि ।

apavitram apathyam ca viSa-saktim malAdi\_ api |

भुक्त्वा जरयति क्षिप्रम् क्लिन्नम् नष्टम् च मृष्टवत् ॥५६॥

bhuktvA jarayati kSipram klinnam naSTam ca mRSTavat ||56||

.

apavitram apathyam ca viSa-saktim malAdi\_ api

**x**

bhuktvA jarayati kSipram klinnam naSTam ca mRSTavat

**x**

**.**

~vlm.56. He has no aversion to impure food, but takes the unpalatable and dirty and rotten food with zest; and digests the poisonous substances at it were his pure and clean diet. (It is the beast of Aghori to gulp unwholesome and nasty articles, as their dainty food, and thus their stoicism degrades them to beastliness).

~m.56-58 . He can with ease cook and eat foods which are impure, unrelishing and poisonous. He will remain equal in all these situations. He is neither happy nor angry with wine, milk, dried bones, hair and intestines.

~AB. ... gomayAdyapi || gomaya - cattle.shit

Ø

बिम्ब-प्रतिविष-कल्क-क्षीर-इक्षु-सलिल-अन्धसाम् ।

असक्त-बुद्धिस्\_तत्त्व.ज्ञो भवत्य्\_आस्वादने सम: ॥५७॥

बिम्ब-प्रतिविष-कल्क-क्षीर-इक्षु-सलिल-अन्धसाम् ।

असक्त-बुद्धिस्\_तत्त्व.ज्ञो भवत्य्\_आस्वादने सम: ॥५७॥

bimba-prativiSÂkalka-kSIra-ikSu-salila-andhasAm |

asakta-buddhis\_tattva.jJo bhavaty\_AsvAdane sama: ||57||

.

bimba-prativiSa/A-kalka-kSIra-ikSu-salila-andhasAm **-**

**x +**
a.sakta-buddhis\_tattva.jJo bhavaty\_AsvAdane sama: **xx**
\*KG. prativiSakalka

~m.56-58 . He can with ease cook and eat foods which are impure, unrelishing and poisonous. He will remain equal in all these situations. He is neither happy nor angry with wine, milk, dried bones, hair and intestines.

~vlm.57. The deadly henbane and hellebore, is tasted with as good a zest by the impassive Yogi, as any milky and saccharine food, and the juice of hemlock is as harmless to him as the juice of the sugarcane.

~VA. knower of truth with unattached intellect, tastes as the same
milk with sweet juice and sour bimba fruit and poisonous prativiSA

~AS: Instead of "tastes as the same", I would suggest "is equanimous in partaking" of the various edibles mentioned. The list of edibles is longer bimba (a fruit famous for causing instantaneous loss of intelligence according to AB), potions of poisonous substances (prativiSa-Akalka) , milk, sugarcane(ikSu), rice(andhas)

कल् #kal -> #**kalka** - कल्क adj. [कल्-क UN.3.4] Sinful, wicked. - kalka: ल्कः, kalkam ल्कम् Oily sediment, Y.1.277 • An unguent paste • कल्काश्चूर्णकषायांश्च स्नानानि विविधानि च rAm.2.91.74 • (Hence) Dirt, filth (in general) • Shit, "fæces " •• Meanness, hypocrisy • Śi.19.98. • Sin.

मैरेय-मदिरा-क्षीर-रक्त-मेदोर-सासवै: ।

maireya-madirA-kSIra-rakta-medora-sAsavai: |

रूक्ष-अस्थि-तृण-केश-अन्तैर्\_न हृष्यति न कुप्यति ॥५८॥

rUkSa-asthi-tRNa-keza-antair\_na hRSyati na kupyati ||58||

maireya-madirA-kSIra-rakta-medora-sAsavai: **-**

**w** maireya-madirA-kSIra-rakta-medora-sAsava**s +**

rUkSa-asthi-tRNa-keza-antai: **-**

**w** rUkSa-asthi-tRNa-keza-anta**s**

na hRSyati na kupyati **- he neither likes nor disdains.**

~vlm.58. Whether you give him the sparkling goblet of liquor or the red hot bowl of blood; or whether you serve him with a dish of flesh or dry bones; he is neither pleased with the one nor annoyed at the other.

~m.56-58 . He can with ease cook and eat foods which are impure, unrelishing and poisonous. He will remain equal in all these situations. He is neither happy nor angry with wine, milk, dried bones, hair and intestines.

Ø

जीवितस्य\_अपि हर्तारम् दातारम् च\_एकरूपया ।

दृशा प्रसाद-माधुर्य-शालिन्या परिपश्यति ॥५९॥

जीवितस्य\_अपि हर्तारम् दातारम् च\_एकरूपया ।

दृशा प्रसाद-माधुर्य-शालिन्या परिपश्यति ॥५९॥

jIvitasya\_api hartAram dAtAram ca\_ekarUpayA |

dRzA prasAda-mAdhurya-zAlinyA paripazyati ||59||

.

jIvitasya\_api hartAram **- even the slayer of his life**

dAtAram ca\_ekarUpayA **- even the giver of One Form +**

dRzA **– w the sight**

prasAda-mAdhurya-zAlinyA **x**

paripazyati **xx**

~vlm.59. He is equally complacent at the sight of his deadly enemy, as also of his benevolent benefactor. (The foe and friend are alike to him).

~m.59-60 . He will look at a person who saves his life and a person who wants to take his life with equal tenderness and sweet demeanour. He derives neither pleasure nor pain from the immortal bodies of gods or corporeal bodies of mortals. He remains equal in all these conditions.

Ø

स्थिर.अस्थिर-शरीरेशु रम्य.अरम्येषु वस्तुषु ।

न हृष्यति ग्लायति वा सदा समतया इद्धया ॥६०॥

स्थिर.अस्थिर-शरीरेशु रम्य.अरम्येषु वस्तुषु ।

न हृष्यति ग्लायति वा सदा समतया इद्धया ॥६०॥

sthira.asthira-zarIrezu ramya.aramyeSu vastuSu |

na hRSyati glAyati vA sadA samatayA iddhayA ||60||

**.**

**bodies**

**firm or tender,**

**things**

**loving or unloving**

**—**

**a wise man is not thrilled nor disappointed by them,**

**he is ever ablaze with Sameness**

**.**

~vlm.60. He is neither gladdened nor saddened at the sight of any lasting or perishable thing; nor is he pleased or displeased at any pleasant or unpleasant thing, that is offered to his apathetic nature.

~m. ... the immortal bodies of gods or corporeal bodies of mortals ...

Ø

मुक्त-आस्थ.त्वात्\_अन्.आस्थेय-रूप.त्वात्\_जगत: स्थितौ ।

नूनम् विदित-वेद्य.त्वात्\_नीराग.त्वात्\_स्व.चेतस: ॥६१॥

मुक्त-आस्थ.त्वात्\_अन्.आस्थेय-रूप.त्वात्\_जगत: स्थितौ ।

नूनम् विदित-वेद्य.त्वात्\_नीराग.त्वात्\_स्व.चेतस: ॥६१॥

mukta-Astha.tvAt\_an.Astheya-rUpa.tvAt\_jagata: sthitau |

nUnam vidita-vedya.tvAt\_nIrAga.tvAt\_sva.cetasa: ||61||

.

mukta-AsthatvAt

**x**

an.Astheya-rUpa.tvAt

**x**

jagata: sthitau

**x**

nUnam

**x**

vidita-vedya.tvAt

**x**

nIrAga.tvAt sva.cetasa:

**x**

**.**

~m.61-62. Because he is liberated, he never stays on the world form. He is without mind due to his non attachment and knowing what is to be known. He never lays his eyes on sensuous objects. He always displays an affliction-free mind and intelligence.

~vlm.61. By his knowledge of the knowable, and by the dispassionateness of his mind, as also by the unconcerned nature of his soul, and by his knowledge of the unreliableness of mortal things, he does not confide on the stability of the world.

Ø

न कस्य.चिन्\_नो कदा.चिद्\_अक्षस्य विषय-स्थितौ ।

ददाति प्रसरम् साधुर्\_आधि-प्रोज्झितया धिया ॥६२॥

न कस्य.चिन्\_नो कदा.चिद्\_अक्षस्य विषय-स्थितौ ।

ददाति प्रसरम् साधुर्\_आधि-प्रोज्झितया धिया ॥६२॥

na kasya.cin\_no kadA.cid\_akSasya viSaya-sthitau |

dadAti prasaram sAdhur\_Adhi-projjhitayA dhiyA ||62||

.

na kasya.cin\_no kadA.cid

**not anywhose nor anywhen**

akSasya viSaya-sthitau

**x**

dadAti prasaram sAdhur

**x**

Adhi-projjhitayA dhiyA

**x**

**.**

~m.61-62 . Because he is liberated, he never stays on the world form. He is without mind due to his non attachment and knowing what is to be known. He never lays his eyes on sensuous objects. He always displays an affliction-free mind and intelligence.

~vlm.62. The wise man never fixes his eye on any object of his sight, seeing them to be momentary sights and perishable in their nature. (The passing scene of the world, is not relied upon by the wise).

\

अतत्त्वज्ञम् अविश्रान्तम् अलब्ध.आत्मानम् अस्थितम् ।

a-tattva.jJam\_a.vizrAntam\_a.labdha-AtmAnam\_a.sthitam |

निगीरन्ति.इन्द्रियाणि.आशु हरिणा इव पल्लवम् ॥६३॥

nigIranti\_ indriyANi\_ Azu hariNA iva pallavam ||63||

.

**someone not a Thatness.Knower**

**without Repose**

**not having got the Self**

**unsettled**

**the senses quickly devour**

**as fast as a deer strips a tree of sprouts**

**.**

~m.63-64 . Senses will devour a person who is without knowledge of Self and who is not reposed in Self. It is as simple as deer eating the tender grass.

~vlm.63. But the restless people, who are blind to truth and ignorant of their souls, are incessantly pressed upon by their sensual appetites, as the leaves of trees are devoured by the deer.

उद्यमानम् भव-अम्भोधौ वासना-वीचि-वेल्लितम् ।

udyamAnam bhava-ambhodhau vAsanA-vIci-vellitam |

निगिरन्ति\_इन्द्रिय-ग्राहा महाक्रन्द-परायणम् ॥६४॥

nigiranti\_indriya-grAhA mahAkranda-parAyaNam ||64||

udyamAnam bhava-ambhodhau **x**

vAsanA-vIci-vellitam **x**

nigiranti\_indriya-grAhA **x**

mahAkranda-parAyaNam **xx**

~vlm.64. They are tossed about in the ocean of the world, by the dashing waves of their desires; and are swallowed by the sharks of their sense, with the loss of their lives and souls.

~m.63-64 .... Senses are like crocodiles, which are eager to swallow a person who is enmeshed by vasanas and is weeping furiously.

विचारिणम् भव्य.पदम् विश्रान्त.धियम्\_आत्मनि ।

vicAriNam bhavya.padam vizrAnta.dhiyam\_Atmani |

न हरन्ति विकल्प.ओघा जल.ओघा इव पर्वतम् ॥६५॥

na haranti vikalpa.oghA jala.oghA iva parvatam ||65||

vicAriNam bhavya.padam **x**

vizrAnta.dhiyam\_Atmani **x**

na haranti vikalpa.oghA **x**

jala.oghA iva parvatam **xx**

~vlm.65. The growing desires and fleeting fancies of the mind, can not overpower upon the reasonable soul, and the orderly and mannerly man; that have found their security in peace and tranquility, as the great body of torrents has no power to overflow

upon the mountain.

~m.65-70. One who is full of inquiry and who is stationed in that glorious state of Self will not be seized by willings and mental resolves and determinations. A mountain can not be displaced by mere floods.

Ø

सर्व.संकल्प-सीमान्ते विश्रान्ता ये परे पदे ।

sarva.saMkalpa-sImAnte vizrAntA ye pare pade |

तेषाम् लब्ध-स्वरूपाणाम् मेरुर् इव तृणायते ॥६६॥

teSAm labdha-svarUpANAm meru: iva tRNAyate ||66||

.

sarva.saMkalpa-sImAnte

**x**

vizrAntA ye pare pade

**those who repose in the higher state**

teSAm labdha-svarUpANAm

**by those who have got such natures**

merur\_iva tRNAyate

**Mount.meru is seen as a leaf of grass**

**.**

~vlm.66. Those who have passed the circuit of their longings, and found their rest in the supreme Being; have really come to the knowledge of their true selves, and look upon the mountain as it were a mite.

~m.65-70. One who abides in that infinite state which is the end of all region of willing will consider ever a Meru as a trifle. This world is like a piece of tender leaf for him. An instant is like eternity and eternity is like a moment. Poison and nectar are same.

जगज्-जरत्-तृण-लवो विषम् च\_अमृतम्\_एव च ।

क्षण: कल्प-सहस्रम् च समम्\_आतत-चेतसाम् ॥६७॥

jagaj-jarat-tRNa-lavo viSam ca\_amRtam\_eva ca |

kSaNa: kalpa-sahasram ca samam\_Atata-cetasAm ||67||

~vlm.67. The vast world seems as a bit of straw to the wise; and the deadly poison is taken for ambrosia, and a millennium is passed as a moment, by the man of an even and expanded mind. (The fixed thought of a sedate mind, perceives no variation of things and times).

~m.65-70. One who abides in that infinite state which is the end of all region of willing will consider ever a Meru as a trifle. This world is like a piece of tender leaf for him. An instant is like eternity and eternity is like a moment. Poison and nectar are same.

संविन्.मात्रम् जगद्\_इति मत्वा मुदित-बुद्धय: ।

संविन्.मय-त्वाद्\_अन्त.स्थ-जगत्\_का विहरन्त्य्\_अमी ॥६८॥

saMvin.mAtram jagad\_iti matvA mudita-buddhaya: |

saMvin.maya-tvAd\_anta.stha-jagat\_kA viharanty\_amI ||68||

~vlm.68. Knowing the world to consist in consciousness, the mind of the wise is enrapt with the thought of his universality; and the wise man roves freely everywhere with his consciousness, of the great cosmos in himself. (The cosmologist is in reality a cosmopolitan also).

~m.65-70. One who abides in that infinite state which is the end of all region of willing will consider ever a Meru as a trifle. This world is like a piece of tender leaf for him. An instant is like eternity and eternity is like a moment. Poison and nectar are same.

saMvinmAtraM jagaditi matvA muditabuddhaya: |
saMvinmayatvAdantasthajagatkA viharantyamI || 68
~VA. what is kA and amI? jagat-“kA” viharanty-“amI”
they with delighted minds/intellects roam world, knowing that the
world is consciousness, and so being inside.

~AS: Having realized that the world is but a perception (saMvit-mAtra), having the whole world internalized (antastha-jagatka), since they are reduced to pure perception/observation, they (amI) move about (viharanti) in a pleased state.
amI is a plural form of adas (masc.)

संविन्.मात्र-परिस्पन्दे जागते वस्तु-पञ्जरे ।

saMvin.mAtra-parispande jAgate vastu-paJjare |

किम् हेयम् किम्\_उपादेयम्\_इह तत्त्व.विदाम् मतम् ॥६९॥

kim heyam kim\_upAdeyam\_iha tattva.vidAm matam ||69||

saMvin.mAtra-parispande **x**

jAgate vastu-paJjare **x**

kim heyam kim\_upAdeyam\_iha **- what.in.the,world is to.be.done & what not**

tattva.vidAm matam **xx**

~vlm.69. Thus the whole world appearing in its full light in the cosmical consciousness within one's self, there is nothing which a man may choose for or reject from his all including mind.

Ø

संविद्\_एव\_इदम्\_अखिलम् भ्रान्तिम्\_अन्याम् त्यज\_अनघ ।

संविन्.मय-वपु: स्फारम् किम् जहाति किम्\_ईहते ॥७०॥

संविद्\_एव\_इदम्\_अखिलम् भ्रान्तिम्\_अन्याम् त्यज\_अनघ ।

संविन्.मय-वपु: स्फारम् किम् जहाति किम्\_ईहते ॥७०॥

saMvid\_eva\_idam\_akhilam bhrAntim\_anyAm tyaja\_anagha |

saMvin.maya-vapu: sphAram kim jahAti kim\_Ihate ||70||

.

saMvid\_eva\_idam\_akhilam **x**

bhrAntim\_anyAm tyaja\_anagha **x**

saMvin.maya-vapu: sphAram **x**

kim jahAti kim\_Ihate **xx**

~vlm.70. Know thy consciousness to be all in all, and reject everything as false which appears to be otherwise. Again as everything is embodied in thy consciousness, there is nothing for thee to own or disown as thine and not thine.

~m.65-70 . One who is full of inquiry and who is stationed in that glorious state of Self will not be seized by willings and mental resolves and determinations. A mountain can not be displaced by mere floods. One who abides in that infinite state which is the end of all region of willing will consider ever a Meru as a trifle. This world is like a piece of tender leaf for him. An instant is like eternity and eternity is like a moment. Poison and nectar are same. Jnanis wander and ramble in this world with a delightful mind/consciousness knowing that all this world is mere sentient consciousness. They look at this world as a witness. There is nothing to be taken or rejected for them in this world so, O Rama, discard all illusions. There is nothing to reject or receive in this sentient world.

Ø

यद्\_एतज्जीयते भूमेर्भाविष्यत्पल्लव-अङ्कुरम् ।

तत्संविदेव प्रथते तथा तत्त्व-अङ्कुरस्थितम् ॥७१॥

यद्\_एतज्जीयते भूमेर्भाविष्यत्पल्लव-अङ्कुरम् ।

तत्संविदेव प्रथते तथा तत्त्व-अङ्कुरस्थितम् ॥७१॥

yad\_etaj\_jIyate bhUmer\_bhAviSyat\_pallava-aGkuram |

tat\_saMvideva prathate tathA tattva-aGkura-sthitam ||71||

.

yad\_etaj\_jIyate bhUme: **x**

bhAviSyat\_pallava-aGkuram **x**

tat\_saMvideva prathate **x**

saMvid\_eva saMvidA\_iva

tathA tattva-aGkura-sthitam **xx**

~vlm.71. Just as the ground grows the shoots of plants and their leaves and branches, so it is in the same manner, that our consciousness brings forth the shoots of all predicables (tatwas) which are inherent in it. (This means the eternal ideas which

are innate in the mind, and become manifest before it by its reminiscence).

~m.71-76. Sprouts emerge out of soil. Similarly all sentient things come out of the principle of sentience and the associated consciousness.

Ø

आदौ\_अन्ते च यत्र\_अस्ति वर्तमाने\_अपि तस्य च ।

कंचित्-काल-लवम् दृष्टा सत्ता\_असौ संविद: भ्रम: ॥७२॥

आदौ\_अन्ते च यत्र\_अस्ति वर्तमाने\_अपि तस्य च ।

कंचित्-काल-लवम् दृष्टा सत्ता\_असौ संविद: भ्रम: ॥७२॥

Adau\_ante ca yatra\_asti vartamAne\_api tasya ca |

kaMcit-kAla-lavam dRSTA sattA\_asau saMvida: bhrama: ||72||

.

Adau\_ante ca **- at the bginning & the end**

yatra\_asti **- where it is**

vartamAne\_api tasya ca **- & at the present moment too**

kaMcit-kAla-lavam dRSTA **- whatever bit of time it's seen**

sattA\_asau saMvida: bhrama: **- this reality is a delusion of Awareness.**

~vlm.72. That which is a nonentity at first and last, is so also even at present; and it is by an error of our consciousness that we become conscious of its existence at any time. (This means the erroneous conception of all things, which are really nil at

all times).

~m.71-76. What was not existing from the beginning will not exist even now. Whatever exists for a short time is only an illusion coming out of sentient consciousness. With such a firm belief, discard all becomings and nonbecomings, reach the end of all states and dispositions. Become the very embodiment of detachment. Because of such detachment, whatever you do with mind, body or intelligence will not touch you or stain you, unlike the situation when you were desiring with your mind.

Ø

इति मत्वा धियम् त्यक्त्वा भाव.अभाव.अनुपातिनीम् ।

iti matvA dhiyam tyaktvA bhAva-abhAva-anupAtinIm |

नि:सङ्ग-संविद्-भा.रूपो भव भावान्तम् आगत: ॥७३॥

ni:saGga-saMvit-bhA.rUpa:\_ bhava bhAvAntam Agata: ||73||

.

iti matvA **- so having known**

dhiyam tyaktvA **– abandon thought**

bhAva-abhAva-anupAtinIm **x**

ni:saGga-saMvid-bhA.rUpa: **- unattached-Awareness-shown-form**

bhava **- you should become**

bhAvAntam\_Agata: **xx**

~vlm.73. Knowing this for certain, abandon your knowledge of reality and unreality; transcend over the knowledge of existence, and transform thyself to the nature of thy consciousness (to know thyself only); and then remain unconcerned with everything

besides. (The transcendentalism of the subjective over objective knowledge).

~m.71-76. What was not existing from the beginning will not exist even now. Whatever exists for a short time is only an illusion coming out of sentient consciousness. With such a firm belief, discard all becomings and nonbecomings, reach the end of all states and dispositions. Become the very embodiment of detachment. Because of such detachment, whatever you do with mind, body or intelligence will not touch you or stain you, unlike the situation when you were desiring with your mind.

कायेन मनसा बुद्ध्या केवलैर्\_इन्द्रियैर्\_अपि ।

kAyena manasA buddhyA kevalair\_indriyair\_api |

कर्म कुर्वन्-न्\_अकुर्वन्\_वा निःसङ्ग: सन्\_न लिप्यते ॥७४॥

karma kurvan-n\_akurvan\_vA ni:saGga: san\_na lipyate ||74

||

**with Body, Mind, & Intellect**

**and likewise all the senses**

**—whether doing or not doing works—**

**without Connexion he is not affected with a stain.**

~vlm.74. The man who is employed in his business with his body and mind, or sits idle with himself and his limbs, he is not stained by any thing, if this soul is unattached to any object.

गत-सर्गेन मनसा कुर्वन्न् अपि न लिप्यते ।

gata-sargena manasA kurvan.n\_api na lipyate |

सुख-दुःखैर् महाबाहो मनोरथ-दशास्व् इव ॥७५॥

sukha-du:khair\_mahAbAho manoratha-dazAsv\_iva ||75||

gata-sargena manasA **x**

kurvann api na lipyate **x**

sukha-du:khair **x**

mahAbAho **x**

manoratha-dazAsv iva **xx**

~vlm.75. He is not stained by the action which he does with an unconcerned mind; nor he also who is neither elated nor dejected at the vicissitudes of his fortune, and the success or failure of his undertakings.

~m.71-76.... With such a firm belief, discard all becomings and nonbecomings, reach the end of all states and dispositions. Become the very embodiment of detachment. Because of such detachment, whatever you do with mind, body or intelligence will not touch you or stain you, unlike the situation when you were desiring with your mind.

Ø

गत-सङ्गाम् मतिम् कुर्वन्\_कुर्वन्\*न् अप्य् अङ्ग-यष्टिभि: ।

gata-saGgAm matim kurvan kurvan\*\_ ap*i\_* aGga-yaSTibhi: |

न लिप्यते सुखैर् दुःखैर् मनोरथ-दशास्व् इव ॥७६॥

na lipyate sukhai*:*\_ du:khai*:*\_ manoratha-dazAs*v\_* iva ||76||

.

gata-saGgAm matim kurvan x

kurvan-n\_apy\_aGga-yaSTibhi: |

na lipyate sukhair\_du:khair x

manoratha-dazAsv\_iva xx

~vlm.76. He whose mind is heedless of the actions of his body, is never stained with the taint of joy or grief, at the changes of his fortune, or the speed or defeat of his attempts.

~m.71-76... Because of such detachment, whatever you do with mind, body or intelligence will not touch you or stain you, unlike the situation when you were desiring with your mind.

गत-सङ्गमना दृष्ट्या पश्यन्-न्\_अपि न पश्यति ।

एतद्\_अन्य.स्थ-चित्तत्वाद्\_वालेन\_अप्य्\_अनुभूयते ॥७७॥

gata-saGgamanA dRSTyA pazyan-n\_api na pazyati |

etad\_anya.stha-cittatvAd\_vAlena\_apy\_anubhUyate ||77||

~vlm.77. The heedless mind takes no notice of a thing that is set before the eyes of the beholder; but being intent on some other object within itself, is absent from the object present before its sight. This case of the absence of mind is known even to boys (and all man).

~m.77-82. When a child is looking at something, he is not aware of it if he is not interested in it. This is known even to a child.

गत-सङ्गमना जन्तु: पश्यन्-न्\_एव न पश्यति ।

gata-saGgamanA jantu: pazyan-n\_eva na pazyati |

न शृणोत्य्\_अपि शृण्वंश्\_च न स्पृशत्य्\_अपि च स्पृशन् ॥७८॥

na zRNoty\_api zRNvaMz\_ca na spRzaty\_api ca spRzan ||78||

gata-saGgamanA jantu: **x**

pazyan-n\_eva na pazyati **x**

na zRNoty\_api zRNvaMz\_ca **x**

na spRzaty\_api ca spRzan **xx**

~vlm.78. The absent minded man does not see the objects he actually sees, nor hears what he hears, nor feels what he touches. (So the sruti. "Who thinks of that, sees naught before him, nor hears aught that he hears").

~m.77-82. A person who is detached is as if he is not seeing even if he is seeing. It is as if he is not touching even if he is touching. It is as if he is not smelling even if he is smelling. Thus even though senses fall on their familiar objects of their interest (as determined by their nature), his Self will remain unconcerned. This is known even to immature stupids. Attachment is the cause of all phenomena and material objects and hence the world. It is the cause of all desires and calamities.

Ø

न जिघ्रtyaपि सMजिघ्रnnuन्मिषन्निमिषnnaपि ।

पदार्थे च पतtyeव बलात्पतति nApyaयम् ॥७९॥

न जिघ्रत्य् अपि सMजिघ्रन्\*न् उन्मिषन् निमिषन्\*न् अपि ।

na jighraty api saMjighran\*\_ unmiSan\_ nimiSan\*\_api |

पदार्थे च पतत्य् एव बलात् पतति न.अप्य् अयम् ॥७९॥

padArthe ca pataty\_ eva balAt\_ patati na\_ apy\_ ayam ||79||

.

na jighraty\_api saMjighran x

unmiSan\_nimiSan api **x**

padArthe ca pataty\_eva **x**

balAt\_patati na\_apy\_ayam **xx**

~vlm.79. So is he who watches over a thing as if he winks at it; and smells a thing as if he has no smell of the same; and while his senses are engaged with their respective objects, his soul and mind are quite aloof from them.

~m.77-82. A person who is detached is as if he is not seeing even if he is seeing. It is as if he is not touching even if he is touching. It is as if he is not smelling even if he is smelling. Thus even though senses fall on their familiar objects of their interest (as determined by their nature), his Self will remain unconcerned....

Ø

देश-अन्तरस्थ-चेतोभिर्\_एतद्\_आत्म.गृह-स्थितै: ।

deza-antarastha-cetobhir\_etad\_Atma.gRha-sthitai: |

अप्रौढ-मतिभि: साधु मूर्खैर्\_अप्य्\_अनुभूयते ॥८०॥

aprauDha-matibhi: sAdhu mUrkhair\_apy\_anubhUyate ||80||

.

deza-antarastha-cetobhi: **- w chetas.Affectivity within a place**

etad **-** *this.here*

Atma.gRha-sthitai: **- by those for whom self is their home**

a=prauDha-matibhi: **- without growing mentations,**

**sAdhu,** mUrkhair\_apy\_anubhUyate **– even by *such* fools *this.here* is experienced.**

~vlm.80. This absence of mind is well known to persons sitting at their homes; and thinking of their lodging in another land; and this case of the wandering attention, is known even to boys and to ignorant people also.

~m.77-82. A person who is detached is as if he is not seeing even if he is seeing. It is as if he is not touching even if he is touching. It is as if he is not smelling even if he is smelling. Thus even though senses fall on their familiar objects of their interest (as determined by their nature), his Self will remain unconcerned. This is known even to immature stupids. Attachment is the cause of all phenomena and material objects and hence the world. It is the cause of all desires and calamities.

Ø

सङ्ग: कारणम्\_अर्थानाम् सङ्ग: संसार-कारणम् ।

saGga: kAraNam arthAnAm saGga: saMsAra.kAraNam |

सङ्ग: कारणम् आशानाम् सङ्ग: कारणम् आपदाम् ॥८१॥

saGga: kAraNam AzAnAm saGga: kAraNam ApadAm ||81||

.

**Connexion is the cause of things**

**Connexion is the cause of the** **saMsAra.Convolution**

**Connexion is the cause of Hope**

**Connexion is the cause of all Ur troubles**

.

~vlm.81. It is attention which is the cause of the perception of sensible objects, and it is the attachment of the mind which is the cause of human society; it is mental concern that causes our desires, and it is this concernedness of ours about other things; that is the cause of all our woe.

सञ्ज् #saJj -> #**saGga ++** in y5068 &c, this term is translated by Swami V. interchangeably with #sakti and #saMsakti as "conditioning". I prefer the metrically shorter "attachment" or (with VLM) "connexion". note that the latter term is distinct from "connection": it denotes what has a common nexus, a link or yoga.

\

सङ्ग.त्यागम् विदुर् मोक्षम् सङ्ग.त्यागाद् अजन्मता ।

saGga-tyAgam vidur\_ mokSam saGga-tyAgAt\_ a-janmatA |

सङ्गम् त्यज त्वम् भावानाम् जीवन्मुक्तो भव.अनघ ॥८२॥

saGgam tyaja tvam bhAvAnAm jIvan.mukta:\_ bhava\_ anagha ||82||

.

**abandoning Connexion is Freedom**

**from abandoning Connexion there is a birthless state**

**so**

**abandon Connexion with feeling to be Living.Free, dear boy**

**.**

~vlm.82. It is the abandonment of connections, which is called liberation, and it is the abandoning of earthly attachments, which releases us from being reborn in it; but it is freedom from worldly thoughts, that makes us emancipate in this life.

**rAma said—**

Ø

राम उवाच ।

सर्व-संशय-नीहार-शरन्-मारुत हे मुने ।

सङ्ग: किम्^उच्यते ब्रूहि समास्तेन मम प्रभो ॥८३॥

सर्व-संशय-नीहार-शरन्-मारुत हे मुने ।

sarva-saMzaya-nIhAra-zaran-mAruta he mune |

सङ्ग: किम्^उच्यते ब्रूहि समास्तेन मम प्रभो ॥८३॥

saGga: kim\_ucyate brUhi samAstena mama prabho ||83||

.

sarva-saMzaya-nIhAra-zaran-mAruta **-**

o **all**-**doubt**-**fog**.**blowing**-**wind,**

he mune **x**

saGga: kim\_ucyate brUhi **x**

samAstena mama prabho **xx**

total-doubtfulness-removing-blowing-Son.of.Wind o Muni |

You are a Son of the Wind, who can blow away the clouds of doubt! --

What do they mean by by Sanga Clinging. Will you tell me that, Milord?

sarva-;

saMzaya- Doubtfulness, doubt, Doubt;

nIhAra- Removing, Destroying, demolishing;

zaran- blowing ||wind||;

mAruta – Maruta Son.of.Wind, one of the tribe of Marut Wind.Lords;

he; mune;

saGga: – Clinging, gathering;

kim; ucyate;

brUhi – tell, tell.me;

samAstena – in.entirety;

mama;

prabho o Milord;

~sv.83 RAMA asked: Lord, kindly tell me what is this attachment?

~m.83 O great sage, who is like the breeze in autumn which chases away all fog of doubts, tell me, O revered lord, in short 'what is attachment'?

~vlm.83. Ráma said:—Tell me briefly my lord, that dost like a

gale blow away the mist of my doubts; what are these connections

that we are to get rid of, in order to be freed both in this life and in the next.

**vasiShTha said—**

भाव-अभावे पदार्थानाम् हर्ष-अमर्ष-विकारादा ।

bhAva-abhAve padArthAnAm harSa-amarSa-vikArAdA |

मलिना वासना या एषा सा सङ्ग: इति कथ्यते ॥८४॥

malinA vAsanA yA eSA sA saGga: iti kathyate ||84||

bhAva-abhAve padArthAnAm **x**

harSa-amarSa-vikArAdA **x**

malinA vAsanA yA eSA - **an impure vAsanA such as this**

sA saGga: iti kathyate - **is called sanga.Attachment/Connexion.**

~AB.

~vwv.2046 – That is described as attachment which is this impure desire producing the feelings of joy and anger on the existence and non-existence respectively of objects.

~sv.84 VASISTHA replied: Attachment is that, O Rama, which makes the conditioning of the mind more and more dense, by repeatedly causing the experiences of pleasure and pain in relation to the existence and the nonexistence of the objects of pleasure,…

~m.84 O Rama, the impure vasana, the deformation of joy and sorrow generated by becomings and nonbecomings of material things, is called attachment.

~vlm.84. Vasishtha answered:—that impure desire of the pure soul, for the presence or absence of something which tends to our pleasure or pain, is called our attachment to the same. (The desire of having the desirable and avoiding the contrary, is the cause of our attachment to the one, and our unconnection with the other).

Ø

जीवन्.मुक्त-शरीराणाम्\_अ-पुनर्.जन्म=कारिणी ।

मुक्ता हर्ष-विषादाभ्याम् शुद्धा भवति वासना ॥८५॥

जीवन्.मुक्त-शरीराणाम्\_अ-पुनर्.जन्म=कारिणी ।

मुक्ता हर्ष-विषादाभ्याम् शुद्धा भवति वासना ॥८५॥

jIvan.mukta-zarIrANAm\_a-punar.janma=kAriNI |

muktA harSa-viSAdAbhyAm zuddhA bhavati vAsanA ||85||

.

jIvan.mukta-zarIrANAm **x**

a-punar.janma=kAriNI **x**

muktA harSa-viSAdAbhyAm **x**

zuddhA bhavati vAsanA **xx**

~sv.85-86 … thus confirming such association as inevitable and thus bringing about an intense attachment to the objects of pleasure. In the case of the liberated sage, however, this conditioning is freed from the experiences of joy and sorrow: hence it is purified, i. e., the conditioning is weakened if not destroyed. Even if it exists in an extremely weakened state till the death of the body, the actions that spring from such a weakened and so pure conditioning do not result in rebirth.

~m.85 A pure vasana is what resides in a 'jivan mukta'. It is free of all sorrows and joys.

~vlm.85. Those who are liberated in their lifetime, foster the pure desire which is unattended by joy or grief; and is not followed by future regeneration, (or metempsychosis of the soul).

~vwv.2047/85b-86a. Desire, liberated from joy and dejection, is pure. Know that (pure desire), having the name (or sense) of non-attachment, as existing till the body (lasts, for the liberated one).

Ø

तामसङ्ग-अभिधाम् विद्धि यावद्\_देहम् च भाविनी ।

तया यत्\_क्रियते कर्म न तद्\_वन्धाय वै पुन: ॥८६॥

तामसङ्ग-अभिधाम् विद्धि यावद्\_देहम् च भाविनी ।

तया यत्\_क्रियते कर्म न तद्\_वन्धाय वै पुन: ॥८६॥

tAmasaGga-abhidhAm viddhi yAvad\_deham ca bhAvinI |

tayA yat\_kriyate karma na tad\_vandhAya vai puna: ||86||

.

tAmasaGga-abhidhAm viddhi yAvad\_deham ca bhAvinI **x**

tayA yat\_kriyate karma na tad\_vandhAya vai puna: **xx**

~vlm.86. Thus the pure desire being unconnected with any worldly object, is styled unworldly and is apart from the world; it continues through life, and whatever actions are done by it, they do not tend to the bondage of the soul, nor lead it to future transmigrations.

~m.86 This pure vasana remains till the decay of fate or destiny. This is called detachment. Any work done due to this does not create any bondage.

~vwv.2047/85b-86a. Desire, liberated from joy and dejection, is pure. Know that (pure desire), having the name (or sense) of non-attachment, as existing till the body (lasts, for the liberated one).

Ø

अजीवन्-मुक्त-रूपाणाम् दीनानाम् मूढ-चेतसाम् ।

युक्ता हर्ष-विषदाभ्याम् बन्धनी वासना भवेत् ॥८७॥

अजीवन्-मुक्त-रूपाणाम् दीनानाम् मूढ-चेतसाम् ।

युक्ता हर्ष-विषदाभ्याम् बन्धनी वासना भवेत् ॥८७॥

ajIvan-mukta-rUpANAm dInAnAm mUDha-cetasAm |

yuktA harSa-viSadAbhyAm bandhanI vAsanA bhavet ||87||

ajIvan-mukta-rUpANAm dInAnAm mUDha-cetasAm **x**

yuktA harSa-viSadAbhyAm bandhanI vAsanA bhavet **xx**

~sv.87-89 On the other hand, the dense conditioning which exists in the unwise is itself known as attachment. If you abandon this attachment which causes perverse notions in you, the actions that you may spontaneously perform here will not affect you.

~m.87 The vasana of people who are not 'jivanmuktas', who are stupid and miserable, will cause bondage and is full of joys and sorrows.

~vlm.87. The ignorant men that are not liberated, in their present state of existence in this world, entertain impure desires causing their pleasure and pain in this life, and conducing to their bondage to repeated transmigrations in future.

\

सैवोक्ता सङ्ग-शब्देन पुनर्जनन-कारिणी ।

sA\_ eva\_ uktA saGga-zabdena puna*:*janana-kAriNI |

तया यत् क्रियते कर्म तद् बन्ध्याया\_इव केवलम् ॥८८॥

tayA yat kriyate karma ta*t\_* bandhyAyA\_ iva kevalam ||88||

.

**what is expressed by the word Connexion is the cause of rebirth**

**by whatever karma is creates**

**thatever bondage is assured**

**.**

~vlm.88. This impure desire is expressed also by the term attachment, which leads its captive soul to repeated births; and whatsoever actions are done by it, they tend to the faster bondage of the miserable soul.

~m.88 The vasana which causes rebirth is called attachment. Whatever work is done prompted by such vasana causes bondage.

Ø

एवM रूपM परित्यज्य सङ्गM स्वात्म-विकारदम् ।

evam rUpam parityajya saGgam svAtma-vikAradam |

यदि तिष्ठसि निर्व्यग्रH कुर्वn\*n aपि न लिप्यसे ॥८९॥

yadi tiSThasi nirvyagra: kurvan\*\_api na lipyase ||89||

.

evam rUpam parityajya **x**

saGgam svAtma-vikAradam **x**

yadi tiSThasi nirvyagra: **x**

kurvan-n\_api na lipyase **xx**

~AB. nivyagra: svastha: ||

~vlm.89. Abandon therefore thy desire for, and thy attachment to anything of this kind, which is at best but to the trouble of the soul; and thy freedom from them will keep thy mind pure, although thou mayst continue to discharge thy duties of life, with a willing mind and unenslaved soul.

~m.89-90 . O Rama, discard all attachment of that kind which causes modifications of Self. Then even if you perform works you will not be stained. Be detached without joys and sorrows.

Ø

हर्षामर्ष-विषादाभ्याम् यदि गच्छसि न\_अन्यताम् ।

वीतराग-भय-क्रोधस्\_तद्\_अ.सङ्गो\_असि राघव ॥९०॥

हर्षामर्ष-विषादाभ्याम् यदि गच्छसि न\_अन्यताम् ।

वीतराग-भय-क्रोधस्\_तद्\_अ.सङ्गो\_असि राघव ॥९०॥

harSAmarSa-viSAdAbhyAm yadi gacchasi na\_anyatAm |

vItarAga-bhaya-krodhas\_tad\_a.saGgo\_asi rAghava ||90||

harSAmarSa-viSAdAbhyAm **x**

yadi gacchasi na\_anyatAm **x**

vItarAga-bhaya-krodha: **x**

tad\_a.saGgo\_asi rAghava **xx**

~vlm.90. If thou canst remain unaffected by joy or grief, or pleasure or pain, and unsubjected by passions, and unsubdued by fear and anger; thou becomest impassible and indifferent.

~sv.90 If you rise beyond joy and sorrow and therefore treat them alike, and if you are free from attraction, aversion and fear, you are unattached.

~m.89-90 . O Rama, discard all attachment of that kind which causes modifications of Self. Then even if you perform works you will not be stained. Be detached without joys and sorrows.

#harSAmarSa

#viSAdA

दुःखैर्\_न ग्लानिम्\_आयासि यदि दृष्यसि न.उ सुखै: ।

du:khair\_na glAnim\_AyAsi yadi dRSyasi no sukhai: |

आशा-वैवश्यम्\_उत्सृज्य तद्\_अ.सङ्गो\_असि राघव ॥९१॥

AzA-vaivazyam\_utsRjya tad\_a.saGgo\_'si rAghava ||91||

du:khair\_na glAnim\_AyAsi **x**

yadi dRSyasi no sukhai: **x**

AzA-vaivazyam\_utsRjya **x**

tad\_a.saGgo\_'si **- x,**

**rAghava.**

#glAni

~vlm.91. If you do not pine in your pain, or exult in your joy, and if you are not elated by hope, nor depressed by despair; you are truly unconcerned about them.

~m.91-94. O Raghava, when you do not decline due to sorrow and do not feel delighted with happiness, you will be considered detached. Cast off all grip of desire over you.

~sv.91-92 If you do not grieve in sorrow, if you do not exult in happiness and if you are independent of your own desires and hopes, you are unattached. Even while carrying on your activities here, if you do not abandon your awareness of the homogeneity of the truth, you are unattached.

#glAni

विहरन्\_व्यवहारेषु सु.ख-दु:ख=दशासु च ।

viharan\_vyavahAreSu su.kha-du:kha=dazAsu ca |

न विमुञ्चसि सत्\_साम्यम् तद्\_अ.सङ्गो\_असि राघव ॥९२॥

na vimuJcasi sat\_sAmyam tad\_a.saGgo\_asi rAghava ||92||

viharan\_vyavahAreSu **x**

su.kha-du:kha=dazAsu ca **x**

na vi.muJcasi sat\_sAmyam **x**

tad\_a.saGgo\_asi rAghava **xx**

~vlm.92. If you conduct your affairs with equanimity, both in your prosperity and adversity; and do not lose your temper in any circumstance of life, you are truly insensible and regardless of them.

~m.91-94. Cast off all grip of desire over you. If you do not free yourself from association with the Supreme, even when you are engaged in worldly affairs and in states of joy and grief, you will be considered detached.

\

संवेद्यो यदि च्ऐवात्मा वेदिते लक्ष्यते सम​: ।

saMvedyo yadi caiva\_AtmA vedite lakSyate sama: |

यथाप्राप्तानुवर्ती च तदसङ्गोऽसि राघव ॥९३॥

yathAprApta-anuvartI ca tad\_asaGgo\_'si rAghava ||93||

.

**moreover if self is conceived**

**when known in the sense of "same"**

**and experienced as.it.comes**

**That**

**unattached you are**

**rAghava**

**.**

*~vlm.93 When you can know the soul, and by knowing it you can see it in yourself, and if you manage yourself with evenness under any circumstance that may happen, then you are unconscious of them.*

Ø

अ-सङ्गताम्\_अन्-आयासाज्\_जीवन्.मुक्त-स्थितिम् स्थिराम् ।

a-saGgatAm\_an-AyAsAj\_jIvan.mukta-sthitim sthirAm |

अवलम्ब्य सम: स्वस्थो वीतरागो भव\_अनघ ॥९४॥

avalambya sama: svastho vItarAgo bhava\_anagha ||94||

a-saGgatAm\_an-AyAsAt **x**

jIvan.mukta-sthitim sthirAm **x**

avalambya sama: svastha: **x**

vItarAgo bhava\_anagha **xx**

~vlm.94. Rely Ráma, in your easily obtainable insouciance and stick firmly to your liberation in this life; be passionless and even tempered, and rest in your peace for ever.

~m.91-94... That state of detachment, which comes easy and is steady, is the firm state of 'jivanmukta'. O sinless one, take refuge in such a state and be at ease. Become detached.

~sv.93-97 By effortlessly remaining established in non-attachment, live here as a liberated sage without being attracted by anything. The liberated sage lives in the inner silence, without pride or vanity, without jealousy and with his senses fully under his control. Even when all the objects of the world are spread out in front of him, the liberated sage, who is free from cravings, is not tempted by them, but engages himself in mere natural actions.

Ø

जीवन्.मुक्त-मतिर् मौनी निगृहीत.इन्द्रिय-ग्रह: ।

jIvan.mukta-mati*:*\_ maunI nigRhIt*a-i*ndriya-graha: |

अमानमद-मात्सर्यम् आर्यस् तिष्ठति विज्वरम् ॥९५॥

amAnamada-mAtsaryam Aryas tiSThati vijvaram ||95||

.

jIvan.mukta-matir maunI

**the thoughts of someone Living.Free are silent**

nigRhIta-indriya-graha:

**the grasping senses do not grasp**

amAnamada-mAtsaryam

**x**

**Noble**

tiSThati vijvaram

**resting unfevered**

**.**

~vlm.95. That man is honourable, who is free from the feverish passions of pride, giddiness and envy in his mind; and possessing his liberation, taciturnity and full mastery over his organs of sense.

~m.95-99 . A revered 'jnani' has the nature of a jivanmukta. He is a 'muni' who has ceased thinking. He has restrained his senses. He will be free of arrogance and sense of respect (for him by other). He may have everything in plenty. But he is equal and free of sense of misery...

~sv.93-97 ... Even when all the objects of the world are spread out in front of him, the liberated sage, who is free from cravings, is not tempted by them, but engages himself in mere natural actions.

#**mAtsarya**

सदा समग्रेऽपि हि वस्तुजाले

sadA samagre\_'pi hi vastu.jAle

समाशयो\_अप्यन्तरदीनसत्त्व: ।

samAzayo\_apy\_antaradIna-sattva: |

व्यापारमात्रात्सहजात्क्रमस्थान्

vyApAra.mAtrAt\_sahajAt\_krama.sthAn

न किंचिदप्यन्यद​सौ करोति ॥९६॥

na kiMcid\_apy\_anyad\_asau karoti ||96||

sadA samagre\_'pi hi vastu.jAle **x**

samAzayo\_apy\_antaradIna-sattva: **x**

vyApAra.mAtrAt\_sahajAt\_krama.sthAn **x**

na kiMcid\_apy\_anyad\_asau karoti **xx**

~vlm.96. So is he who retains his equanimity and meekness of mind, in all things which are presented before him; and never deviates from the connate duties of his caste, to do others which bear no relation with him.

~sv.93-97 By effortlessly remaining established in non-attachment, live here as a liberated sage without being attracted by anything. The liberated sage lives in the inner silence, without pride or vanity, without jealousy and with his senses fully under his control. Even when all the objects of the world are spread out in front of him, the liberated sage, who is free from cravings, is not tempted by them, but engages himself in mere natural actions.

~m.95-99 . A revered 'jnani' has the nature of a jivanmukta. He is a 'muni' who has ceased thinking. He has restrained his senses. He will be free of arrogance and sense of respect (for him by other). He may have everything in plenty. But he is equal and free of sense of misery. He will not do anything other than what is appropriate and natural to him. He will always remain in beatitude of Self. He will never leave his accomplished nature even if he is prosperous and is facing calamities. Milk ocean will never lose its whiteness even when churned by Mandara mountain.

Ø

यदेव किंचित्प्रकृतम् क्रमस्थम्

yadeva kiMcit\_prakRtam krama.stham

कर्तव्यमात्मीयमसौ तदेव ।

kartavyam\_AtmIyam\_asau tadeva |

संसर्गसंबन्धविहीनयैव

saMsarga-sambandha-vihInayA\_eva

कुर्वन्न खेदम् रमते धियान्त: ॥९७॥

kurvan\_na khedam ramate dhiyAnta: ||97||

.

yadeva kiMcit\_prakRtam krama.stham **x**

kartavyam\_AtmIyam\_asau tadeva **x**

saMsarga-sambandha-vihInayA\_eva **x**

kurvan\_na khedam ramate dhiyAnta: **xx**

~vlm.97. One who attends to his hereditary duties, which are co-natural with him, and discharges them with a mind freed from all concern and expectation, is truly happy in himself.

~sv.93-97 Whatever is inevitable and appropriate, he does; his joy and delight, however, he derives from within: thus he is freed from this world-appearance.

~m.95-99 . A revered 'jnani' has the nature of a jivanmukta. He is a 'muni' who has ceased thinking. He has restrained his senses. He will be free of arrogance and sense of respect (for him by other). He may have everything in plenty. But he is equal and free of sense of misery. He will not do anything other than what is appropriate and natural to him. He will always remain in beatitude of Self. He will never leave his accomplished nature even if he is prosperous and is facing calamities. Milk ocean will never lose its whiteness even when churned by Mandara mountain.

Ø

अथापरम् प्राप्य सुसंपदम् वा

महामति: स्वप्रकृतम् स्वभावम् ।

जहाति नो मन्दरवेल्लितो\_अपि

शौक्ल्यम् यथा क्षीरमयाम्बुराशि: ॥९८॥

अथापरम् प्राप्य सुसंपदम् वा

महामति: स्वप्रकृतम् स्वभावम् ।

जहाति नो मन्दरवेल्लितो\_अपि

शौक्ल्यम् यथा क्षीरमयाम्बुराशि: ॥९८॥

athAparam prApya susampadam vA

mahAmati: svaprakRtam svabhAvam |

jahAti no mandaravellito\_api

zauklyam yathA kSIramayAmburAzi: ||98||

.

~sv.98 Even as milk does not abandon its colour when it is boiled, he does not abandon his wisdom even when it is severely tested by terrible calamities.

~vlm.98. Whether under the trial of troubles and tribulations,

or under the temptations of rank and prosperity; the great minded man, does not transgress his intrinsic nature, as the Milky ocean does not tarnish its whiteness, though perturbed under the charming Mandara mountain.

~m.95-99 . A revered 'jnani' has the nature of a jivanmukta. He is a 'muni' who has ceased thinking. He has restrained his senses. He will be free of arrogance and sense of respect (for him by other). He may have everything in plenty. But he is equal and free of sense of misery. He will not do anything other than what is appropriate and natural to him. He will always remain in beatitude of Self. He will never leave his accomplished nature even if he is prosperous and is facing calamities. Milk ocean will never lose its whiteness even when churned by Mandara mountain.

Ø

संप्राप्य साम्राज्यम्\_अथ\_आपदम् वा

samprApya sAmrAjyam atha\_ Apadam vA

सरीसृपत्वम् सुरनाथताम् वा ।

sarI.sRpatvam sura.nAthatAm vA |

तिष्ठत्य्\_अखेद-उदयम्\_अस्तहर्षम्

tiSThat*i*\_ akheda-udayam astaharSam

क्षय-उदयेष्व्\_इन्दुर्\_इव\_एक.रूप: ॥९९॥

kSaya-udayeS*u*\_ indu*:*\_ iva\_ eka.rUpa: ||99||

.

samprApya sAmrAjyam\_atha Apadam vA

**so then**

**a kingdom gained or a catastrophe**

sarIsRpatvam suranAthatAm vA

**the condition of a riversnake or the state of a Brightling Lord**

tiSThaty\_akheda-udayam

**resting**

**untroubled the rising**

asta-harSam

**the setting a delight**

kSaya-udayeSv

**when troubles arise**

**like Moon, with a single form**

.

~vlm.99. Whether gaining the sovereignty of the earth, or elevated to the dignity of the lord of gods; or degraded to grovel upon the earth, or lowered to a creeping worm underneath the ground; the great minded man remains unchanged at his rise and fall, as the bright sun remains the same, both in his elevation and culmination.

Ø

निरस्त-संरम्भम्\_अपास्त-भेदम्

प्रशान्त-नाना-फल-वल्गु-वेषम् ।

विचारया\_आत्मानम्\_अदीन.सत्त्वो

यथा भवस्य्\_उत्तम-कार्य-निष्ठ: ॥१००॥

निरस्त-संरम्भम्\_अपास्त-भेदम्

nirasta-saMrambham\_apAsta-bhedam

प्रशान्त-नाना-फल-वल्गु-वेषम् ।

prazAnta-nAnA-phala-valgu-veSam |

विचारया\_आत्मानम्\_अदीन.सत्त्वो

vicArayA\_AtmAnam\_adIna.sattvo

यथा भवस्य्\_उत्तम-कार्य-निष्ठ: ॥१००॥

yathA bhavasy\_uttama-kArya-niSTha: ||100||

.

nirasta-saMrambham\_apAsta-bhedam **x**

prazAnta-nAnA-phala-valgu-veSam **x**

vicArayA\_AtmAnam\_adIna.sattva: **x**

yathA bhavasy\_uttama-kArya-niSTha: **xx**

~vlm.100. Freed from tumults and differences of faith, and exempted from pursuits for different results, employ your great mind, O Ráma! to the highest duty of investigation into the nature of the soul, and securing your ultimate liberation by it.

~sv.100 Hence, O Rama, engage yourself constantly in self-enquiry and rest firmly established in self-knowledge. You will never again be subjected to birth and bondage.

~m.100 O Rama, discard all differentiations like setting and rising. Be settled in that highest work of liberation being free of myriad forms. Be devoted to the best of works. Engage yourself in inquiry into Self. With the 'samadhi' that comes out of such inquiry all vasanas will decay. It will lead you to that highest state. Then abide in that in nonecstatic beatitude and bliss. You will never be smitten by the cycle of rebirths. End of Book of Upasama

#car #vicar #vicAra-: –

\*AS. SV "has ... translated 'enquiry' or 'self-enquiry'. That is the popular translation. However, the word really means efficient movement of one's inner intelligence — 'car' in Sanskrit is 'to move'. It should not be confused with intellectual analysis. It is direct observation or 'looking within'.)" AS.

\*jd. I translate vichAra in two ways: Inquiry and Enquiry.

an Inquiry is an investigation into cause;

Enquiry is an asking within.

Inquiry is Effective; Enquiry is Affective.

buddhi.Intellect Inquires; chitta.Affection Enquires.

तया उदित-प्रसर-विलास-शुद्धया

tayA udita-prasara-vilAsa-zuddhayA

गत.ज्वरम् पदम्\_अवलम्बया अलम् ।

gata.jvaram padam\_avalambayA alam |

धिया इद्धया पुनर्\_इह जन्म-गन्धनैर्

dhiyA iddhayA punar\_iha janma-gandhanair

न बध्यसे समधिगत-आत्म-दृश्यया ॥101||

na badhyase samadhigata-Atma-dRzyayA ||101||

tayA udita-prasara-vilAsa-zuddhayA **x**

gata.jvaram padam\_avalambayA alam **x**

dhiyA iddhayA punar\_iha janma-gandhanai: **x**

na badhyase samadhigata-Atma-dRzyayA **xx**

~vlm.101. Live by the clear and purpling stream of your investigation, and you will come to rely in the undecaying and unsullied state of the pure soul; and then by coming to the knowledge and sight of the Supreme Spirit, by the light of your understanding; you will no more be bound to the bonds of future births upon this earth.

~sv.100 Hence, O Rama, engage yourself constantly in self-enquiry and rest firmly established in self-knowledge. You will never again be subjected to birth and bondage.

~m.100-101 O Rama, discard all differentiations like setting and rising. Be settled in that highest work of liberation being free of myriad forms. Be devoted to the best of works. Engage yourself in inquiry into Self. With the 'samadhi' that comes out of such inquiry all vasanas will decay. It will lead you to that highest state. Then abide in that in nonecstatic beatitude and bliss. You will never be smitten by the cycle of rebirths. End of Book of Upasama.

~VA. by vichara arising effortless? (vilAsa) meditation [from AB],
by pure meditation the heat [of anxieties] is gone and comes pure
state, by holding to it, pure Consciousness. By the vision of the Self
yb shining intellect, you are no more not bound by repeated
birth-bondage in this world

~AS: With your intellect (dhI) purified by expansion (prasara) and movement (vilAsa) arising from that thought (udita), attain (avalambaya) a pure state state free of all anxieties (gatajvaram literally free of fever).
With the intellect so fired up (dhiyA iddhayA) and having acquired total vision of the self, you will not be bound by the bondage of the birth (cycles again).

**oॐm**

DAILY READINGS wd 28June

fm3049 1.je28 **THE THIRD ASTRA WAR** .z41

<https://www.dropbox.com/s/fwzac3eoh1q2p7d/fm3049%201.je28%20THE%20THIRD%20ASTRA%20WAR%20.z41.docx?dl=0>

fm5093 2.je25-28 FIRST FINALE .z101

<https://www.dropbox.com/s/fqwwc74uaf7986k/fm5093%202.je25-28%20FIRST%20FINALE%20.z101.docx?dl=0>

fm7101 3.je28 Empty Consciousness .z34

<https://www.dropbox.com/s/s0y5w89of9m7lal/fm7101%203.je28%20Empty%20Consciousness%20.z34.docx?dl=0>

Group Page

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

Complete YVFiles

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

चित् संवित्त्या\_उच्यते जीव:

cit saMvittyA\_ucyate jIva:

संक​ल्पात्स मनो\_ भवेत् ।

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

बुद्धि: चित्तmaहंकार:

buddhi: cittam ahaMkAra:

माया-इति.आदि\_अभिधम् तत:॥

mAyA-iti.Adi\_abhidham tata:||

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**Oॐ**m

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that permits proper formatting

if you are not a Word user

downloadable at

<https://www.dropbox.com/s/2mpmf55zplst5ru/WordViewer.docx?dl=0>

||

वसिष्ठ उवाच ।

मनागपि विचारेण चेतस​H स्वस्य निग्रहH ।

मनागपि kRतो येन तेनाप्तं जन्मनH फलम् ॥१॥

**02 03 04**

किM कुर्वntIह विषमा मानस्यो वृत्तयस्तथा ।

आधयो व्याधयो vAपि सम्यgdaर्शनसन्मते: ॥५॥

**06 07**

क्व कटप्रोच्चलद्भृङ्गमण्डloत्पलशेखराH ।

मुग्धस्त्रीश्वासमधुरैर्मशकैर्मथिता गजाH ॥८॥

kveभमुक्ताफloल्लासलसत्सन्नखपञ्जराH ।

सिंहाH समरसंरब्धा हरिणैH प्रविमर्दिताH ॥९॥

**10 11 12**

न विवेकलवM प्रौढM भङ्क्तुM शक्ता दुराशयाH ।

कल्पक्षोभमहाधीरM शैलM मन्दानिना इव ॥१३॥

**14 15 16 17 18 19 20**

विचाrotthAत्मविज्ञानM ज्ञानmaङ्ग विदुर्बुधाH ।

ज्ञेयM तsyAन्तrevAस्ति माधुर्यM पयसो यथा ॥२१॥

सम्यग्ज्ञानसमालोकH पुमान् ज्ञेयमयH स्वयम् ।

भवtyAपीतमैरेयH सदा मदमयो यथा ॥२२॥

समM स्वरूपmaमलM ज्ञेयM ब्रह्म परM विदुH ।

ज्ञाnAभिगममात्रेण तत्स्वयM संप्रसीदति ॥२३॥

ज्ञानवानुदितानन्दो न क्वचित् परिमज्जति ।

जीवन्मुक्तो गतासङ्ग: सम्राड्.आत्मा\_इव तिष्ठति ॥२४॥

ज्ञानवान्हृद्यशब्देषु वीणावंशरवादिषु ।

कामिन्या: कान्तगीतेषु संभोगमलिनेषु च ॥25||

**26 27**

कर्तरि.आदि.कर.अन्तेषु गम्भीर-मुरजेषु च ।

तत.अवनद्ध-सुषिर-चित्र-वाद्य-स्वनेषु च ॥२८॥

**29 30**

केषु क्वचिन्न बध्नाति स्वायत्तेSvapyaसक्तधी: ।

राम स्पर्शरतिM धीरो हंसो मरुमहीSviव ॥३१॥

**32 33 34 35**

ज्ञानवान्यमचndreन्द्ररुdrArkAनिलसद्मसु ।

मेरुमन्दरकैलाससाह्यदर्दुरसानुषु ॥३६॥

**37 38**

केषुचिद्दर्शनM श्रीमाnnAभिवाञ्छtyaसक्तधी: ।

परिपूर्णमना मानी मौनी शत्रुषु cAचल: ॥३९॥

**40**

कदम्बचूतजम्ब्वाम्रकिंशुकाशोकशाखिषु ।

जपातिमुक्तसौवीरबिम्बपाटलजातिषु ॥४१॥

**42 43 44**

द्विषद्भेरीनिनादेन पटहारणितेन च ।

कटकोदण्डघोषेण न बिभेति मनाgaपि ॥४५॥

**46 47 48**

nAनन्दmetyuपवने न खेदmuपगच्छति ।

न खेदmeति मरुषु nAनन्दmuपगच्छति ॥४९॥

**50 51 52 53 54**

न बिभेति न वादत्ते वैवश्यM न च दीनताम् ।

सम: स्वस्थमना मौनी धीरस्तिष्ठति शैलवत् ॥५५॥

अपवित्रmaपथ्यM च विषसक्तिM मलाdyaपि ।

भुक्त्वा जरयति क्षिप्रM क्लिन्नM नष्टM च मृष्टवत् ॥५६॥

**57 58 59 60 61 62**

अतत्त्वज्ञmaविश्रान्तmaलbdhAत्मानmaस्थितम् ।

निगीरntIन्द्रियाNyAशु हरिणा इव पल्लवम् ॥६३॥

**64 65**

सर्वसंकल्पसीमान्ते विश्रान्ता ये परे पदे ।

तेषाM लब्ध-रूपाणाM मेरुriव तृणायते ॥६६॥

**67 68 69 70 71 72**

इति मत्वा धियM त्यक्त्वा भाvAभाvAनुपातिनीम् ।

निHसङ्गसंविद्भारूपो भव भावान्तmAगतH ॥७३॥

**74 75**

गतसङ्गाM मतिM कुर्वन् कुर्वnnapyaङ्गयष्टिभिH ।

न लिप्यते सुखैrduHखैrmaनोरथदशाsviव ॥७६॥

**77 78 79**

देzAन्तरस्थचेतोभिreतdAत्मगृहस्थितैH ।

अप्रौढमतिभिH साधु मूर्खैrapyaनुभूयते ॥८०॥

सङ्ग: कारणmaर्थानाM सङ्गH संसारकारणम् ।

सङ्ग: कारणmAशानाM सङ्गH कारणmAपदाम् ॥८१॥

सङ्गत्यागM विदुर्मोक्षM सङ्गत्यागाdaजन्मता ।

सङ्गM त्यज त्वM भावानाम् जीवन्मुक्तो भvAनघ ॥८२॥

**83 84 85 86 87**

सैवोक्ता सङ्गशब्देन पुनर्जननकारिणी ।

तया यत्क्रियते कर्म तद्बन्ध्याyaiव केवलम् ॥८८॥

एवM रूपM परित्यज्य सङ्गM स्वात्मविकारदम् ।

यदि तिष्ठसि निर्व्यग्रH कुर्वnnaपि न लिप्यसे ॥८९॥

**90 91 92**

संवेद्यो यदि च्ऐवात्मा वेदिते लक्ष्यते सम​: ।

यथाप्राप्तानुवर्ती च तदसङ्गोऽसि राघव ॥९३॥

**94**

जीवन्मुक्तमतिर्मौनी निगृहीteन्द्रियग्रहH ।

अमानमदमात्सर्यmAर्यस्तिष्ठति विज्वरम् ॥९५॥

**96**

यदेव किंचित्प्रकृतM क्रमस्थM

कर्तव्यमात्मीयमसौ तदेव ।

संसर्गसंबन्धविहीनयैव

कुर्वन्न खेदM रमते धियान्तH ॥९७॥

**98**

संप्राप्य साम्राज्यम् अथ.आपदम् वा

सरीसृपत्वम् सुर.नाथताम् वा ।

तिष्ठत्य् अखेद-उदयम् अस्तहर्षम्

क्षय.उदयेष्व् इन्दुर् इव.एक-रूपH ॥९९॥

**100 101**

||

||

01

**with even a little Enquiry**

**there is control of your own chetas.Affectivity**

**with even a little activity**

**there is gotten the fruit of birth**

**.**

02 03 04

05

06 07

08 09

10 11 12

13

14 15 16 17 18 19 20

21 22

**of Unitive.Wisdom**

**a Same.Light Human is something to.be.known**

**becoming itself**

**like**

**a soft-drinker on hard drink**

**gone mad**

**.**

23 24

**someone Wisdom.wise**

**in whom Happiness has happened**

**is not absorbed anywhere**

**Living.Free, hir detachment gone, at rest in the sovereignty of Self**

.

25

**THE WISDOM.WISE**

**by heartful sounds**

**the artful sounds of lute and flute**

**by pretty cries of pretty girls** **and naughty boys**

**...**

26 27

28

29 30

31

32 33 34 35

36

ज्ञानवान्यमचndreन्द्ररुdrArkAनिलसद्मसु ।

मेरुमन्दरकैलाससाह्यदर्दुरसानुषु ॥३६॥

37 38

39

40

41

42 43 44

45

46 47 48

49

**he feels no joy in pleasant groves nor does he fall into distress,**

**feels no distress in desert places nor does he find there happiness**

**.**

50 51 52 53 54

55

**not fearing nor surrendering**

**not uncontrolled nor misery**

**the Same**

**Mind set in himself**

**Quiet**

**he sits as still as stone**

**.**

56

57 58 59 60 61 62

63

**someone not a Thatness.Knower**

**without Repose**

**not having got the Self**

**unsettled**

**the senses quickly devour**

**as fast as a deer strips a tree of sprouts**

**.**

64 65

66

67 68 69 70 71 72

73

74 75

76

77 78 79

80 81

**Connexion is the cause of things**

**Connexion is the cause of the** **saMsAra.Convolution**

**Connexion is the cause of Hope**

**Connexion is the cause of all Ur troubles**

.

82

**abandoning Connexion is Freedom**

**from abandoning Connexion there is a birthless state**

**so**

**abandon Connexion with feeling**

**:**

**be Living.Free, dear boy**

**.**

83 84 85 86 87

88

**what is expressed by the word Connexion is the cause of rebirth**

**by whatever karma is creates**

**thatever bondage is assured**

**.**

89

90 91 92

93

**moreover if self is conceived**

**when known in the sense of "same"**

**and experienced as.it.comes**

**That**

**unattached you are, rAghava**

**.**

94

95

96

97

यदेव किंचित्प्रकृतM क्रमस्थM

कर्तव्यमात्मीयमसौ तदेव ।

संसर्गसंबन्धविहीनयैव

कुर्वन्न खेदM रमते धियान्तH ॥९७॥

98 99 100 101

||

.z101

09|91|**80|**13|95|**\*41|81|**52|86|**79|\*62|\***51|**05|\***21|**71|80|62|12|**34|**38|13|95|13|\*22|\*05|79|22|**46|39|06|**12|**17|**66|\*38|13|71|**55|**89|78|66|**73|15|92|89|\*46|29|77|38|**79|\***51|**22|\*80|**89|**80|93|\***94|**22|79|86|70|\*78|**02|**86|99|\***75|30|96|95|**85|\***17|**99|**67|11|\***14|93|70|45|\***87|69|03|**\***07|32|**85|**65|76|08|**19|\***48|05|101|10|**45|**27|**14|**33|**54|**100|50|59|\***54|59|57|42|**35|68|**19|**83|06|39|\***42|**20|98|88|\***04|\***44|59|39|**\*57|**41|37|**09|\***28|**09|04|**81|34|**64|90|**61|40|**39|\***84|**72|97|36|\*90|64|56|\***91|58|**21|\***23|26|12|**97|47|\*36|**18|43|14|\***72|47|**52|62|16|**56|21|76|\***31|53||**99|69|**77|65|16|101|**99|**64|**76|**14|**66|\*89|\*20|69|**18|**08|08|\***71|30|**08|20|**42|45|68|**50|\***57|92|**14|**33|**89|66|**73|\*03|**50|96|100|98|\***40|**23|\*98|**83|26|**55|\***75|47|**36|\*96|**56|**32|\*23|36|15|**73|**100|**87|37|**55|**61|**84|\***27|**31|\***29|10|**53|\*32|84|**04|85|**73|15|**72|**31|54|\*59|88|\***19|58|90|67|**28|\*53|88|97|\*28|**\*44|**54|93|11|59||**07|**11|**94|70|**81|\***02|93|\*78|**41|\***43|35|**97|**93|13|\*48|95|