work in progress .v17

work in progress .v15,16

latest update:

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**Oॐ**m



**image not displayed**

**rAma said—**

एतानि तानि प्रोक्तानि त्वया बीजानि मानद ।

कतमस्य प्रयोगेण शीघ्रम् तत्\_प्राप्यते पदम् ॥१॥

etAni tAni proktAni tvayA bIjAni mAnada |

katamasya prayogeNa zIghraM tat\_prApyate padam ||5|92|01||

**about those seeds you talked.about,**

**Your Honor,**

**what kind are those**

**the means by which**

**quickly**

**That**

**is attained**

**?**

~m.... Tell me the way by practising which one can attain that supreme state in the quickest time.

*~vlm. Of all, the seeds ... which of these is the most essential one to lead us to the attainment of the supreme Brahma.*

**vasiShTha said—**

\

एतेषाम् दु:ख-बीजानाम् प्रोक्तम् यद्यद् मया.उत्तरम् ।

eteSAM du:kha-bIjAnAM proktaM yat\_yat.mayA\_uttaram |

तस्य तस्य प्रयोगेण शीघ्रम् आसाद्यते पदम् ॥२॥

tasya tasya prayogeNa zIghram AsAdyate padam ||02||

.

**what has been said about the seeds of sorrow**

**whatever has been uttered by me about That**

**by thatever hard practice**

**the state of being is soon attained**

**.**

~m. O Rama, I have told about the seeds of sorrow. By following those of my answers, one can attain the supreme state in the quickest possible time.

~vlm.2. Vasishtha replied:--It is by the gradual demolition of the seeds and sources of woe, which I have mentioned one after the other, that one is enabled to attain his consummation in a short time.

~sv.2-4 VASISTHA said: These seeds of sorrow, O RAma, can be destroyed, each by the destruction of the previous one. But, if you can at one stroke cut off all mental conditioning and by great self-effort rest in the state of pure existence (if you rest in that state even for a second) in no time you will be established in it.

सत्ता-सामान्य-कोटि.स्थे द्राग्\_इति\_एव पदे यदि ।

पौरुषेण प्रयत्नेन बलात्\_संत्यज्य वासनाम् ॥३॥

sattÂsAmAnya-koTi.sthe drAg\_iti\_eva pade yadi |

pauruSeNa prayatnena balAt\_sam.tyajya vAsanAm ||03||

.

**when being Same o&r Other**

**in a thousand such conditions**

**then**

**zap**

**!**

**when in such state**

**by.means.of personal effort**

**peel your Imprinting away**

.

~m. By casting off all the vasanas with effort in a compulsive manner, one can reach the ultimate of that pure Existence, (the totality of existence).

~vlm.3. You can relinquish by your manly fortitude, your desire for temporal objects; and endeavour to seek that which is the first and best of beings:--

#**sAmAnya** **-adj.-** equal, alike, similar • (something) shared, in common • whole, entire, universal • generic, not specific (opp. to #vaizeSika) • common-place, ordinary • #**sAmAnyaM -n.-** equality, similarity, identity • equilibrium, norm • universality, totality • generality, common property (ibc. instr, or abl, "in general", as opp. to #vizeSatas, "in particular ") • (in rhet) the connection of different objects by common properties (**simile**) • #**sAmAnyA** **-f.-** a common female, whore • #**sAmAnyaM** -ind.- after the same manner as, like (comp) • jointly, in general, in common. •• #sAmAnyatA f. •-• #**sattAsAmAnya** "When the physical body is cast off, the soul moves with a subtle body #AtivAhika.zarIra, consisting of the mind, senses and #prANa-s. After a period of unconsciousness during death, the soul invested with the subtle body made up of desires becomes conscious of the world into which it is born. This process continues till the soul attains liberation in the realisation of the **Existence-Absolute** #sattAsAmAnya. This realisation is \_mokSa, which is the transcendence of name and form in Eternal Being. "- Krishnananda. •• \*jd. being Same o&r Other - sattÂsAmAnya is a good example of dual Fuzzy Â where the <A> may break the compound as sattA-sAmAnya, a sAma.anya state of Being o&r sattA-a.sAmAnya not same/other. sAmAnya is the effective development of sama-anya (a grows < to A, as vasiShTha the guru becomes vAsiShTha his School of thought.) sattÂsAmAnya - sat is momentary being, sat.tA is the Affective State (as produced in the Effective state, sattva) +

स्थितिं बध्नासि तत्त्वज्ञ क्षणमप्यक्ष्ययात्मिकाम् ।

sthitim badhnAsi tattva.jJa kSaNam\_apy\_akSaya-AtmikAm |

क्षणो sस्मिन्नेव तत्साधु पदमासादयस्यलम् ॥४॥

kSaNo\_asmin-n\_eva tat\_sAdhu padam\_AsAdayasy\_alam ||04||

.

sthitim badhnAsi **- x,**

tattva.jJa **– knower of Thatness,**

kSaNaM api **- even for a moment**

akSaya-AtmikAM **x**

kSaNa: asmin eva tat

, sAdhu, padaM

AsAdayasi alaM

**you soon Affect**

**.**

~m. Even if you can stay even for a minute in that state, you would achieve that state immediately. A little extra effort and enlightenment is enough to attain the Self-state.

~vlm.4. And if you remain in your exclusive and intense meditation on the Supreme Being, you are sure to see that very moment the Divine light, shining in full blaze in and before you,

~sv.2-4 VASISTHA said: These seeds of sorrow, O RAma, can be destroyed, each by the destruction of the previous one. But, if you can at one stroke cut off all mental conditioning and by great self-effort rest in the state of pure existence (if you rest in that state even for a second) in no time you will be established in it.

~AB. tattvata: sAkSAt-kRtyêti yAvat ||

सत्तासामान्यरूपे वा करोषि स्थितिमङ्ग चेत् ।

sattÂsAmAnya-rUpe vA karoSi sthitim\_aGga cet |

तत्किंचिदधिकेनेह यत्नेनाप्नोषि तत्पदम् ॥५॥

tat\_kim.cid\_adhikena\_iha yatnena\_ApnoSi tat.padam ||05||

sattÂsAmAnya-rUpe vA

**or being same/other in a form**

karoSi sthitim\_aGga cet

**if you effect a condition**

tat\_kim.cid

**whatever it may be**

**by plentiful effort here&now**

**you reach that level of being**

**.**

~m. Again if you meditate on the nature of sentient knowledge, by some determined effort, you shall attain the supreme state.

~vlm.5. If it is possible for you to think of all things in general, in your well developed understanding; you can have no difficulty to elevate your mind a little higher, to think of the universal Soul of all.

~sv.5-7 If however you wish merely to find your foothold in pure existence, you can achieve it, by even greater effort. Similarly, by contemplating the infinite consciousness, too, you can rest in the supreme state: but that demands greater effort.

संवित्तत्वे कृतध्यानो यदि तिष्ठसि चानघ ।

saMvittatve kRta-dhyAno yadi tiSThasi ca\_anagha |

तद्यत्नेनाधिकेनोच्चैरासादयसि तत्पदम् ॥६॥

tad\_yatnena\_adhikena\_uccair\_AsAdayasi tat\_padam ||06||

.

saMvittatve kRta-dhyAna: yadi tiSThasi ca

**and if you rest in** saMvittatve kRta-dhyAna

anagha **– dear boy**

tat yatnena adhikena uccai:

**thru that plentiful effort**

AsAdayasi tat\_padaM

**you reach a higher level of being**

**.**

~vlm.6. O sinless Ráma! If you can remain quietly with meditating on your conscious soul, you can find no difficulty in the contemplation of the Supreme soul, by a little more exertion of your intellect.

~m. Again if you meditate on the nature of sentient knowledge, by some determined effort, you shall attain the supreme state.

~AB. saMvittatve zodhitatvaM padArthe | samAnaM pUrveNa ||

#vid -> #saMv**itta** not found elsewhere. As sam-vitta, "discovered".

संवेद्ये केवले ध्यानं न संभवति राघव ।

saMvedye kevale dhyAnaM na sambhavati rAghava |

सर्वत्र संभवादस्या: सम्वित्तेरेव सर्वदा ॥७॥

sarvatra sambhavAd\_asyA: samvitter\_eva sarvadA ||07||

saMvedye kevale **x**

dhyAnaM na sambhavati **x**

rAghava **x**

sarvatra sambhavAd\_asyA: samvitter\_eva sarvadA **xx**

~m. 7-8 Meditation on pure sentient knowledge or object is not capable of achieving the goal of reaching the supreme state. Because everywhere what is available is only sentient consciousness. Whatever you think, see and do all are sentient alone.

~vlm.7. It is not possible, O Ráma! to know the knowable Spirit at once in your understanding, unless you think of it continually in your consciousness, (The Divine Spirit is knowabie in our spirits and consciousness and by own intuition only).

~sv.5-7 If however you wish merely to find your foothold in pure existence, you can achieve it, by even greater effort. Similarly, by contemplating the infinite consciousness, too, you can rest in the supreme state: but that demands greater effort.

यच्चिन्तयसि यद्यासि यत्तिष्ठसि जरोषि च ।

तत्र तत्र स्थिता संवित्संविदेव तदेव सा ॥८॥

yac\_cintayasi yad\_yAsi yat\_tiSThasi jaroSi ca |

tatra tatra sthitA saMvit\_saMvideva tadeva sA ||08||

yac\_cintayasi **x**

yad\_yAsi **x**

yat\_tiSThasi jaroSi ca **x**

tatra tatra sthitA saMvit\_saMvideva tadeva sA **xx**

~vlm.8. Whatever thou thinkest and wherever thou goest and dost remain, is all known to thee in thy consciousness; and so it is the conscious soul which is the seat of God, and wherein He is to be sought and seen. (So says Maulana Rumi:--I sought him everywhere and found him nowhere; I looked within myself and found him there).

~m. 7-8 Meditation on pure sentient knowledge or object is not capable of achieving the goal of reaching the supreme state. Because everywhere what is available is only sentient consciousness. Whatever you think, see and do all are sentient alone.

~sv.8 Meditation is not possible on objects of experience: for they exist only in consciousness or the self.

वासनासंपरित्यागे यदि यत्नं करोषि च ।

तत्ते शिथिलतां यान्ति सर्वाधिव्याधय: ॥९॥

vAsanA-samparityAge yadi yatnaM karoSi ca |

tat\_te zithilatAM yAnti sarva=Adhi-vyAdhaya: ||09||

vAsanA-samparityAge yadi yatnaM karoSi ca **x**

tat\_te zithilatAM yAnti sarva=Adhi-vyAdhaya: **xx**

~m. 9-10 If you can try to discard vasanas, then, all your mental and physical ailments and disabilities will vanish. But this discarding of vasanas is extremely difficult. It is like uprooting Sumeru mountain.

~vlm.9. If you will but strive, Ráma, to renounce your earthly appetites; you will get yourself loosened from all its bonds and diseases and dangers.

~sv.9-13 But if you strive to destroy the conditioning (the concepts, notions, habits, etc. ), then in a moment all you errors and illnesses will vanish. However, this is more difficult than the ones described earlier. For, until the mind is free from the movement of thought, cessation of conditioning is difficult, and vice versa; and unless the truth is realised, the mind does not cease to function, and vice versa. Yet, again, until the conditioning ceases, the unconditioned truth is not realised, and vice versa.

पूर्वेभ्यस्तु प्रयत्नेभ्यो विषमो\_अयं हि संस्मृत: ।

pUrvebhyas\_tu prayatnebhyo viSamo\_ayaM hi saMsmRta: |

दु:साध्यो वासनात्याग: सुमेरून्मूलनादपि ॥१०॥

du:sAdhyo vAsanÂtyAga: sumeru-unmUlanAd\_api ||10||

pUrvebhya: tu **x**

prayatnebhya: viSama: ayaM hi saMsmRta: **x**

du:sAdhya: vAsanÂtyAga: **x**

sumeru-unmUlanAd\_api **xx**

~vlm.10. Of all others which have been said before, it is the most difficult task to get rid of one's earthly desires; and it is impossible to root them out of the mind, as it is to uproot the mount Meru from its basis.

~m. 9-10 If you can try to discard vasanas, then, all your mental and physical ailments and disabilities will vanish. But this discarding of vasanas is extremely difficult. It is like uprooting Sumeru mountain.

~sv.9-13 But if you strive to destroy the conditioning (the concepts, notions, habits, etc. ), then in a moment all you errors and illnesses will vanish. However, this is more difficult than the ones described earlier. For, until the mind is free from the movement of thought, cessation of conditioning is difficult, and vice versa; and unless the truth is realised, the mind does not cease to function, and vice versa. Yet, again, until the conditioning ceases, the unconditioned truth is not realised, and vice versa.

यावद्विलीनं न मनो न तावद्वासनाक्षय: ।

yAvad\_vilInaM na mano na tAvad\_vAsanÂkSaya: |

न क्षीणा वासना यावच्चित्तं तावन्न शाम्यति ॥११॥

na kSINA vAsanA yAvac\_cittaM tAvan\_na zAmyati ||11

||

**so.long.as Mind has not subsided**

**so too there is no destruction of vAsanAs**

**:**

**a vAsanA is not destroyed**

**so.long.as Affective mind exists,**

**so too it is not pacified**

**.**

~vlm. ... you cannot get rid of your desires ...

\*jd. vAsanA may indeed be a "desire" for moralists;

but dislike is also a vAsanA in yv.FM.

the Term must be seen in the context of <heyopAdeya>.

~sv's "conditioning" is a better reading.

यावन्न तत्त्वविज्ञानं तावत्चित्तशम: कुत: ।

yAvan\_na tattva-vijJAnaM tAvat\_citta.zama: kuta: |

यावन्न चित्तोपशमो न तावत्तत्त्ववेदनम् ॥१२॥

yAvan\_na citta-upazamo na tAvat\_tattva-vedanam ||12||

yAvan\_na tattva-vijJAnaM **– so.long.as Thatness is not understood**

tAvat\_citta.zama: kuta: **- then how is there quiet for Affective mind?**

yAvan\_na citta-upazama: **- so.long.as Affective mind is not at peace**

na tAvat\_tattva-vedanaM **– so too there is no knowing Thatness.**

~vlm.12. Until you know the truth, you cannot have tne peace of your mind; and so.long.as you are a stranger to your mental tranquility, you are barred from knowing the truth.

~m. 11-14. As long as one does not acquire knowledge of truth, mind will not quieten and vanish. As long as mind does not quieten, it is not possible to get to know the fundamental cosmic principle.

~sv.9-13 ... For, until the mind is free from the movement of thought, cessation of conditioning is difficult, and vice versa; and unless the truth is realised, the mind does not cease to function, and vice versa. Yet, again, until the conditioning ceases, the unconditioned truth is not realised, and vice versa.

यावन्न वासनानाशस्तावत्तत्त्वागमः कुतः ।

yAvan\_na vAsanA-nAza:\_tAvat\_tattva-Agama: kuta: |

यावन्न तत्त्वसंप्राप्तिर्न तावद्वासनाक्षयः ॥१३॥

yAvan\_na tattva-samprApti:\_na tAvat\_vAsanA-kSaya: ||13

||

**so.long.as the vAsanA.Traces are not removed**

**how do you come to Thatness?**

**so.long.as Thatness is not got**

**there is no destruction of the Traces**

**.**

~vlm.13. As long you do not shun your desires, you cannot come to the light of truth; nor can you come to know the truth, unless you disown your earthly desires.

~m. Where is the question of knowing the cosmic nature as long as vasanas remain undissolved? As long as vasanas remain, there is no question of knowledge. Dissolution of mind, knowledge of cosmic nature, and dissolution of vasanas : these three are mutually causing. And so very difficult to handle.

~sv. ... until the mind is free from the movement of thought, cessation of conditioning is difficult, and vice versa; and unless the truth is realised, the mind does not cease to function, and vice versa. Yet, again, until the conditioning ceases, the unconditioned truth is not realised, and vice versa.

\*jd. - yAvan\_na vAsanA-nAza: **So long as there is no destruction of vAsanA Traces** tAvat\_tattvAgama: kuta: **thus-much how is there coming to Thatness?** yAvan\_na tattva-samprApti: **So long as Thatness is not got** na tAvad\_vAsanA-kSaya: **there is not that much destruction of the Traces.** -13-

तत्त्वज्ञानं मनोनाशो वासनाक्षय एव च ।

tattva-jJAnaM mano-nAzo vAsanÂkSaya\_ eva ca |

मिथ​: कारणातां गत्वा दु:साध्यानि स्थितान्यत​: ॥१४॥

mitha: kAraNAtAM gatvA du:sAdhyAni sthitAny\_ata: ||14||

.

tattva-jJAnaM

**Thatness.Wisdom**

mano-nAza:

**Mind-destroyer**

vAsanÂkSaya\_ eva ca **- x**

mitha:

**together**

kAraNAtAM gatvA **x**

du:sAdhyAni sthitAny\_ata: **xx**

~vlm.14. Hence the knowledge of truth, subjection of the mind, and abandonment of desires, are the joint causes of spiritual bliss; which is otherwise unattainable by the practice of any one of them singly.

~m. 11-14. Where is the question of knowing the cosmic nature as long as vasanas remain undissolved? As long as vasanas remain, there is no question of knowledge. Dissolution of mind, knowledge of cosmic nature, and dissolution of vasanas : these three are mutually causing. And so very difficult to handle.

~sv.14-16 Since realisation of truth, cessation of the mind and the ending of conditioning are interwoven, it is extremely difficult to deal with them individually and separately. ...

Ott.affix –tA / -tvaM - \* tattva is commonly translated "truth"—a meaningless term since both sides of an argument claim to know it. in yv.FM tat.tva That.ness as in the Great Saying <tattvamasi> which may be read <tattvaM asi> "You are Thatness" or <tat tvaM asi> "You are That". in reading abstract nouns, note that –tA is usually Affective while –tvaM is Effective: -tA is the program, -tvaM its activation.

तस्माद्राघव यत्नेन पौरुषेण विवेकिना ।

tasmAt\_rAghava yatnena pauruSeNa vivekinA |

भोगेच्छां दूरयस्त्यक्त्वा त्रयमेतत्समाश्रयेत् ॥१५॥

bhoga.icchAM dUra.tas\_tyaktvA trayam\_etat\_samAzrayet ||15

||

**thus, rAghava,**

**by the personal effort of the Discerning yogI**

**having cast the wish for enjoyment far away**

**he should have recourse to this Triad**

**.**

~m. 15-21 . O rAghava, because of such inter dependence one has to distance himself from pleasures with intelligent discrimination with human effort. All the three must be attempted together, again and again.

~vlm.15. Therefore, O Ráma? the wise man should betake himself, to the practice of all these triple virtues at once; and abandon his desire of worldly enjoyments, with the utmost of his manly efforts.

Ø

सर्वथा ते समं यावन्न स्वभ्यस्ता मुहुर्मुहु: ।

sarvathA te samaM yAvan\_na svabhyastA muhur.muhu: |

तावन्न पदसंप्राप्तिर्भवत्यपि समाशतै: ॥१६॥

tAvan\_na pada-samprAptir\_bhavaty\_api samAzatai: ||16||

.

sarvathA te samaM

**in every way they are the Same**

**:**

yAvan\_na

**so long as youve not done your practise**

muhur.muhu:

**again&again**

tAvan\_na pada-samprAptir

**x**

bhavaty\_api samAzatai: **xx**

~vlm.16. Unless you become a complete adept, in the practice of this triplicate morality; it is impossible for you to attain to the state of divine perfection, by your mere devotion during a whole century. (Because the mendicant Yogis, that are devoid both of

their divine knowledge and disinterestedness, are never blessed with their spiritual·rapture).

~m. This effort can be for a long time. Even if they are practiced individually, they can not yield the desired fruit. A soldier can not try to face the enemy individually one by one. Only when they are practiced together with a feeling of detachment, the supreme state of Brahman can be achieved.

~sv.14-16 Since realisation of truth, cessation of the mind and the ending of conditioning are interwoven, it is extremely difficult to deal with them individually and separately. Hence, O RAma, by every means in your power, renounce the pursuit of pleasure and resort to all the three simultaneously. If all these are simultaneously practised for a considerable time, then they become fruitful, not otherwise. O RAma, this world-appearance has been experienced as truth for a very long time: and it needs persistent practice of all these three simultaneously to overcome it.

~AB. samaM yugapat | samAzatair\_varSa.zatai: ||

Ø

वासनाक्षयविज्ञानमनोनाशा महामते ।

समकालं चिराभ्यस्ता भवन्ति फलदा मुने ॥१७॥

vAsanÂkSaya-vijJAna=mano.nAzA mahAmate |

sama.kAlaM cira-abhyastA bhavanti phaladA mune ||17||

vAsanÂkSaya-vijJAna=mano.nAzA mahAmate |

sama.kAlaM cira-abhyastA bhavanti phaladA mune ||17||

.

vAsanA.a/kSaya-vijJAna=mano-nAzA **x**

mahAmate **x**

samakAlaM cira-abhyastA: bhavanti phaladA: mune **xx**

~vlm.17. Know ye, O highminded Muni! that it is the simultaneous attainment of divine knowledge, in combination with the subjection of the mind and its desires, that is attended with the efficacy of Divine presence.

~m. 15-21. O rAghava, because of such inter dependence one has to distance himself from pleasures with intelligent discrimination with human effort. All the three must be attempted together, again and again. This effort can be for a long time.

~sv.17-24 Wise ones declare that the abandonment of conditioning and the restraint of prANa are of equal effect: hence, one should practise them simultaneously.

Ø

एकैकशो निषेव्यन्ते यद्येते चिरमप्यलम् ।

तत्र सिद्धिं प्रयच्छन्ति मन्त्रा: संकीलिता इव ॥१८॥

eka-ekazo\_ niSevyante yady\_ete ciram\_apy\_alam |

tatra siddhiM prayacchanti mantrA: saMkIlitA:\_iva ||18||

eka-ekazas niSevyante **x**

yadi\_ete ciram\_api\_alaM **x**

tatra siddhim prayacchanti **x**

mantrA: saMkIlitA**:\_**iva **xx**

~vlm.18. The practice of any one of these, in disjunction from the others, is as fruitless as imprecations of one's death or derangement of understanding: (i.e. no one's curse, can effect any evil on another).

~m. 15-21. Even if they are practiced individually, they can not yield the desired fruit. A soldier can not try to face the enemy individually one by one. Only when they are practiced together with a feeling of detachment, the supreme state of Brahman can be achieved.

~sv.17-24 Wise ones declare that the abandonment of conditioning and the restraint of prANa are of equal effect: hence, one should practise them simultaneously.

ekaikazo niSevyante yadyete ciramapyalam |  
tanna siddhiM prayacchanti mantrAH saMkIlitA iva || 18  
~VA practiced individually, even for a long time, they do not give  
result, like mantras said in dreaM or by a fool (example is not clear)

AS:  
I aM not sure where you got the "fool" and the "dream"(:-))  
The AB commentary interprets saMkIlita mantras as (mantras) bound or restricted by various causes like fainting, death etc. as described in the mantrazAstra.  
I might suggest a different meaning. Mantras often have kIla or bIja special sounds which are required to be recited before the mantra for proper results. Mantras that have such seeds and are used without them are said to fail. (You might have seen senseless syllables like hrIm, klIm etc.)

#saMkila: - (said to be fr. #zaM + kil) a burning torch , fire-brand L

#saMkIla: - N. of a man (v.l. saMkIrNa) Cat.

चिरकालोपरचिता अप्येते सुधियापि च । एकश: परमभ्येतुं न शका: सैनिका इव ॥१९॥

cira-kAla-uparacitA api ete sudhiyA api ca | ekaza: param\_abhyetum na zakA: sainikA: iva ||19||

cira-kAla-uparacitA: **x**

api ete sudhiyA: api ca **x**

ekaza: param\_abhyetum na zakA: **x**

sainikA: iva **xx**

~vlm.19. Though the adept may be long inured in the practice of these virtues; yet none of them will help him singly to approach to the Supreme; as no single soldier or regiment can dare advance before the adverse host. (Here is pun of the word, param

signifying both the Supreme and the enemy).

~m. 15-21. Even if they are practiced individually, they can not yield the desired fruit. A soldier can not try to face the enemy individually one by one. Only when they are practiced together with a feeling of detachment, the supreme state of Brahman can be achieved.

~sv.17-24 Wise ones declare that the abandonment of conditioning and the restraint of prANa are of equal effect: hence, one should practise them simultaneously.

~AB. paraM zatrum paraM AtmAnaM ca abhimukhyata etum gantum ||

रच् #rac -> #**uparac** upa.rac uparacati - produce, make, form, cause, effect. •• #**uparacita**‑ - constructed, formed, made, prepared BhP.

#**ekazas** -ind.- one by one, severally, seriatim. • #**an**ekazas - pibanti pAMsavo raktaM kravyAdAz ca apy an-ekaza: y1021.029 -

सममुद्योगमानीता: सन्त एते हि धीमता । संसाराब्धि निकृन्तन्ति जलान्यद्रितटानिव ॥२०॥

samam\_udyogam\_AnItA: santa ete hi dhImatA | saMsAra-abdhi nikRntanti jalAni adri-taTAn\_iva ||20||

.

samaM udyogaM AnItA: **x**

santa\_ ete hi dhImatA **x**

saMsAra-abdhi nikRntanti **x**

jalAni adri-taTAn\_iva **xx**

~vlm.20. These virtues being brought under the practice of the wiseman, by his undivided attention and vigilence; will break down every obstacle on his way, like the current of a confluence of three streams, carrying away a rock from the coast.

~m. 15-21. Even if they are practiced individually, they can not yield the desired fruit. A soldier can not try to face the enemy individually one by one. Only when they are practiced together with a feeling of detachment, the supreme state of Brahman can be achieved.

~sv.17-24 Wise ones declare that the abandonment of conditioning and the restraint of prANa are of equal effect: hence, one should practise them simultaneously.

#udyoga

\*santa:

#nikRntanti **x**

#taTa

वासनाक्षयविज्ञानमनोनाशा: प्रयत्नत: । समं सेव्यास्तव चिरं तेन तात न लिप्यसे ॥२१॥

vAsanAkSayavijJAnamanonAzA: prayatnata: | samaM sevyAstava ciraM tena tAta na lipyase ||21||

.

vAsanÂkSaya-vijJAna-mano.nAzA: **x**

prayatnata: **x**

samaM sevyAs\_tava ciraM - **be for each a longtime servant**

tena tAta na lipyase - **That-way, cousin, you won't get greasy.**

~AB. na lipyase alepake svabhAve sthAsyasi ||

~vlm.21. Accustom yourself with diligence, to destroy the force of your mind and its desires and feelings; and habituate your intellect to the acquisition of knowledge with equal ardour, and you will escape from every evil and error of the world.

~m. 15-21. Even if they are practiced individually, they can not yield the desired fruit. A soldier can not try to face the enemy individually one by one. Only when they are practiced together with a feeling of detachment, the supreme state of Brahman can be achieved.

~sv.17-24 Wise ones declare that the abandonment of conditioning and the restraint of prANa are of equal effect: hence, one should practise them simultaneously.

#tAtam.(cf. <tata>RV) a father (in comp.);tAta voc. a term of affection addressed to a junior or senior. I translate according to the circumstances of the dialog: sometimes as "O uncle", or "Sir"; or else as the country "cousin", y5092.021.tAtAs, voc. pl.y1022.038y2009.037.

त्रिभिरेतैश्चराभ्यस्तैर्हृदयग्रन्थयो दृढा: ।

tribhir\_etaiz\_cara-abhyastair\_hRdaya-granthayo dRDhA: |

नि:शेषमेव त्रुड्यन्ति बिसच्छेदाद्गुणा इव ॥२२॥

ni:zeSam\_eva truDyanti bisa-c-chedAd\_guNA iva ||22||

.

tribhi: etai: cara-abhyastai: **x**

hRdaya-granthaya: dRDhA: **x**

ni:zeSaM eva truDyanti **x**

bisa-chedAt guNA: iva **xx**

~vlm.22. Having mastered these triple virtues; you will cut asunder your heart strings of worldly affections; as the breaking of the lotus-stalk severs its interior fibres.

~m. 22-26. When all these three are practiced together for a long time then all the nodes in the heart will be loosened.

~sv.17-24 Wise ones declare that the abandonment of conditioning and the restraint of prANa are of equal effect: hence, one should practise them simultaneously.

#abhyasta

#truDyati

\*bisa-cheda

जन्मान्तरशताभ्यस्ता राम संसारसंस्थिति: ।

janma-antara-zata.abhyastA rAma saMsAra-saMsthiti: |

सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥२३॥

sA cira-abhyAsa-yogena vinA na kSIyate kvacit ||23||

.

janma-antara-zata.abhyastA **– practiced in former births**

**rAma,**

saMsAra-saMsthiti: **- established in saMsAra +**

sA cira-abhyAsa-yogena vinA **- without long yogic practice**

na kSIyate kvacit **– it is not destroyed anyhow.**

~vwv.1779.y5.92.23. RAma! That continuance in the course of worldly life, accustomed to during hundreds of different births, is not destroyed anywhere without the employment of repeated practice for a long time.

~vlm.23. The reminiscence of worldliness, which is inherited and strengthened in the long course of a hundred lives (or transmigrations of the soul), is hard to be removed with the assiduous practice of these triple virtues.

~m. 22-26. O Rama, this state of 'samsara' has been practiced through millions of births. And so unless the effort is continued for a long time, this 'samsara' will not dissolve.

~sv.17-24 Wise ones declare that the abandonment of conditioning and the restraint of prANa are of equal effect: hence, one should practise them simultaneously.

गच्छन्शृण्वन्स्पृशञ्जिघ्रंस्तिष्ठञ्जाग्रत्स्वपंस्तथा ।

gacchan\_zRNvan\_spRzaJ\_jighraMs\_tiSThaJ\_jAgrat.svapaMs\_tathA |

श्रेयसे परमायास्य त्रयस्याभ्यासवान्भव ॥२४॥

zreyase paramAya\_asya trayasya\_abhyAsavAn\_bhava ||24||

.

gacchan\_zRNvan\_spRzaJ\_jighraMs\_tiSThaJ

jAgrat.svapan tathA **– waking-dreaming so**

zreyase paramAya\_asyatrayasya **x**

abhyAsavAn\_bhava **xx**

~vlm.24 Continue to practice these at all times of your life; whether when you sit quiet or move about; or talk or listen to, another or when you are awake or asleep; and it will redound to your greatest good.

~m. Whatever one is doing whether eating, walking, sitting or sleeping etc- one has to continue his practice unceasingly. Along with discarding of vasanas, wise men say that 'pranayama' should be practiced. With this mind reaches the state 'absence of mind.' Do as you please.

~sv.17-24 Wise ones declare that the abandonment of conditioning and the restraint of prANa are of equal effect: hence, one should practise them simultaneously.

वासनासंपरित्यागसमं प्राणनिरोधनम् ।

vAsanA-samparityAga-samaM prANa-nirodhanam |

विदुस्तत्त्वविदस्तस्मात्तदाप्येवं समाहरेत् ॥२५॥

vidu:\_tattva.vida:\_tasmAt\_tadA\_api\_evaM samAharet ||25||

.

vAsanA-samparityAga-samaM **x**

prANa-nirodhanaM **– the restraint of prANa.Air**

vidu:\_tattva.vida**: - the Thatness.knowers know**

tasmAt tadA\_api\_evaM samAharet **xx**

\* >jna is Affective Knowledge that connotes;

>vid is Effective knowledge that denotes.

~vlm.25. The restraining of respirations also, is tantamount to the restraint put upon your desires; then you must practise this likewise, according to the directions of the wise.

~m. 22-26. O Rama, this state of 'samsara' has been practiced through millions of births. And so unless the effort is continued for a long time, this 'samsara' will not dissolve. Whateven one is doing whether eating, walking, sitting or sleeping etc- one has to continue his practice unceasingly. Along with discarding of vasanas, wise men say that 'pranayama' should be practiced. With this mind reaches the state 'absence of mind.' Do as you please.

~sv.25-34 Prana is restrained by the practice of prANayama and the yoga asana, as taught by the guru, or by other means. When desires, aversions and cravings do not arise in the mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened; thence wisdom arises, further weakening the conditioning. Then the mind ceases. It is not possible to\_akill the mind' without proper methods.

वासनासंपरित्यागाच्चित्तं गच्छत्यचित्तताम् ।

vAsanA-samparityAgAt\_cittaM gacchati\_a.cittatAm |

प्राणस्पन्दनिरोधाच्च यथेच्छसि तथा कुरु ॥२६॥

prANa-spanda-nirodhAt\_ca yathA\_icchasi tathA kuru ||26||

.

vAsanA-samparityAgAt x

cittaM gacchati\_a.cittatAM **x**

prANa-spanda-nirodhAt ca **x**

yathA\_icchasi tathA kuru **xx**

~vlm.26. By renunciation of desire, the mind is reduced to an insensible and dead block; but by restraining your breathing, you can do whatever you like. By the practice of the pránayáma, the yogi identifies himself with the Supreme, and can do all things as the Deity.

~m. 22-26. ... Along with discarding of vasanas, wise men say that 'pranayama' should be practiced. With this mind reaches the state 'absence of mind.' Do as you please.

~sv.25-34 Prana is restrained by the practice of prANayama and the yoga asana, as taught by the guru, or by other means. When desires, aversions and cravings do not arise in the mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened; thence wisdom arises, further weakening the conditioning.

प्राणायामचिराभ्यासैर्युक्त्या च गुरुदत्तया ।

prANAyAma=cira-abhyAsai:\_yuktyA ca guru-dattayA |

आसनासनयोगेन प्राणस्पन्दो निरुद्ध्यते ॥२७॥

Asana-Asana-yogena prANa.spanda: niruddhyate ||27||

.

prANAyAma=cira-abhyAsai**: x**

yuktyA ca guru-dattayA **x**

Asana-Asana-yogena **x**

prANa.spanda: niruddhyate **xx**

~vlm.27. By the protracted practice of restraining the breathing, according to the directions given by the guru; and by keeping the erect posture, and observing the rules of diet &c. one must restrain his respiration.

~sv.25-34 Prana is restrained by the practice of prANayama and the yoga asana, as taught by the guru, or by other means.

~m. 27-32 . Prana can be controlled by practising a Guru-given system.(astanga yoga too can be helpful). Vasana will not be active if one can see the reality behind phenomena. Then from the very beginning things will appear non-material, real and non-sentient. If form is recognized, then knowledge will not increase while vasana increases. Leaving aside the thoughts about the world, if one works in the world with detachment, then vasana will decline. If one can recognize the nature of body as something that wears out and decays, then vasana will not be active. When the lordship and powers of vasana decrease/ completely destroyed, then mind will become inactive. When wind ceases to blow, dust in space settles down without flying around. Similarly when prana ceases, becomes calm, mind also quietens or ceases its activity. Because mind is movement of prana alone. And so world arises like sweepings of dust. Therefore the best effort of a person is to conquer the movements of prana. In fact it is his duty. This must be done repeatedly.

यथाभूतार्थदर्शित्वाद्वासना न प्रवर्तते ।

yathA.bhUta-artha=darzitvAt\_vAsanA na pravartate |

आदावन्ते च वस्तूनामविसंवादि यत्स्थितम् ॥२८॥

Adau\_ante ca vastUnAm\_avisaMvAdi yat\_sthitam ||28||

.

yathA.bhUta-artha=darzitvAt **x**

vAsanA na pravartate **x**

Adau\_ante ca vastUnAM avisaMvAdi yat\_sthitaM - **what remains consistent with the realities at the beginning and end.**

#pravartate

~vlm.28. By right observation of the nature of things, we can have no desires for any thing (which is so frail and false); and there is nothing which is the same or remains unchanged from first to last, except the unchangeable nature of the Deity, which must be the only desirable object.

~m. 27-32 . Prana can be controlled by practising a Guru-given system.(astanga yoga too can be helpful). Vasana will not be active if one can see the reality behind phenomena. Then from the very beginning things will appear non-material, real and non-sentient. If form is recognized, then knowledge will not increase while vasana increases. Leaving aside the thoughts about the world, if one works in the world with detachment, then vasana will decline. If one can recognize the nature of body as something that wears out and decays, then vasana will not be active. When the lordship and powers of vasana decrease/ completely destroyed, then mind will become inactive. When wind ceases to blow, dust in space settles down without flying around. Similarly when prana ceases, becomes calm, mind also quietens or ceases its activity. Because mind is movement of prana alone. And so world arises like sweepings of dust. Therefore the best effort of a person is to conquer the movements of prana. In fact it is his duty. This must be done repeatedly.

~sv.25-34 When desires, aversions and cravings do not arise in the mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened; thence wisdom arises, further weakening the conditioning. Then the mind ceases. It is not possible to\_akill the mind' without proper methods.

#vad -> #saMvad -> #**vi**saMv**Adin** -विसंवादिन् **-adj.-** Disappointing, deceiving. • Inconsistent, contradictory. -3 Differing, disagreeing; वयोवेषविसंवादि रामस्य च तयोस्तदा VR.15.67. • Fraudulent, crafty. • -**mfn.**- breaking one's word; disagreeing \_rAjat. • #**vi**saMv**AditA** the breaking one's word , breach of promise (in #**avi**saMv**AditA** \_kAm.); contradiction , disagreement with (instr.) Sa1h.

रूपं तद्दर्शनं ज्ञानं क्षीयते तेन वासना ।

rUpaM tat-darzanaM jJAnaM kSIyate tena vAsanA |

नि:सङ्गव्यवहारित्वाद्भवभावनवर्जनात् ॥२९॥

ni:saGga-vyavahAritvAt\_bhava-bhAvana-varjanAt ||29||

.

rUpaM tat-darzanaM jJAnaM **x**

kSIyate tena vAsanA **x**

ni:saGga-vyavahAritvAt **x**

bhava-bhAvana-varjanAt **xx**

~vlm.29. It is the sight and knowledge of God, that serve to weaken our worldly desires; and so will our avoidence of society and worldly thoughts; (will put an end to our earthly desires).

~m. 27-32. ... Vasana will not be active if one can see the reality behind phenomena. Then from the very beginning things will appear non-material, real and non-sentient. If form is recognized, then knowledge will not increase while vasana increases. Leaving aside the thoughts about the world, if one works in the world with detachment, then vasana will decline...

~sv.25-34 Prana is restrained by the practice of prANayama and the yoga asana, as taught by the guru, or by other means. When desires, aversions and cravings do not arise in the mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened; thence wisdom arises, further weakening the conditioning. Then the mind ceases. It is not possible to\_akill the mind' without proper methods.

शरीरनाशदर्शित्वाद्वासना न प्रवर्तते ।

वासनाविभवे नष्टे चित्तं संप्रवर्तते ॥३०॥

zarIra-nAza=darzitvAt\_vAsanA na pravartate |

vAsanA-vibhave naSTe cittaM sampravartate ||30||

zarIra-nAza=darzitvAt\_vAsanA na pravartate |

vAsanA-vibhave naSTe cittaM sampravartate ||30||

.

zarIra-nAza=darzitvAt **x**

vAsanA na pravartate **x**

vAsanA-vibhave naSTe cittaM sampravartate **xx**

~vlm.30. Seeing the dissolution of human bodies, we cease to desire our worldly goods; and so also the loss of desired objects, puts a check to our desiring them any more.

~m. 27-32. Prana can be controlled by practising a Guru-given system.(astanga yoga too can be helpful). Vasana will not be active if one can see the reality behind phenomena. Then from the very beginning things will appear non-material, real and non-sentient. If form is recognized, then knowledge will not increase while vasana increases. Leaving aside the thoughts about the world, if one works in the world with detachment, then vasana will decline. If one can recognize the nature of body as something that wears out and decays, then vasana will not be active. When the lordship and powers of vasana decrease/ completely destroyed, then mind will become inactive.

~sv.25-34 Prana is restrained by the practice of prANayama and the yoga asana, as taught by the guru, or by other means. When desires, aversions and cravings do not arise in the mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened; thence wisdom arises, further weakening the conditioning. Then the mind ceases. It is not possible to\_akill the mind' without proper methods.

संशान्ते पवनस्पन्दे यथा पांसुर्नभस्तले ।

saMzAnte pavana-spande yathA pAMsu:\_nabhastale |

यः प्राणपवनस्पन्दश्चित्तस्पन्दः स एव हि ॥३१॥

ya: prANa.pavana-spanda:\_citta-spanda: sa eva hi ||31||

.

saMzAnte pavana-spande

**when the vibration of airs is quieted**

yathA pAMsu**:\_**nabhastale - **like dust on the earth**

ya: prANa.pavana-spanda: - **whatever is vibration of the prAna.Airs**

citta-spanda: sa eva hi - **is that very vibrant affective mind.**

~vlm.81. As the flying dust is set on the ground, after the gust of the wind is over; so the flying thoughts of the mind are stopped, when our breathings are put to a stop: they being the one and the same thing. (Swedenborg saw the intimate connection

between thought and vital life. He says "thought commences and corresponds with vital respiration. A long thought draws a long breath, and a quick one is attended with rapid vibrations of breath").

~m. 27-32 . When wind ceases to blow, dust in space settles down without flying around. Similarly when prana ceases, becomes calm, mind also quietens or ceases its activity. Because mind is movement of prana alone. And so world arises like sweepings of dust. Therefore the best effort of a person is to conquer the movements of prana. In fact it is his duty. This must be done repeatedly.

#**hi -ind.-** (used as a particle [cf. #ha and #gha] and usually denoting) for, because, on account of (never standing first in a sentence , but generally after the first word, sometimes after pronouns; e.g. <sarvo\_hi\_pRtanA\_jigISati>, "for everybody wishes to win battles"; <bhavAn\_hi\_pramANam>, "for your honour is the authority"; <tathA\_hi> , "for example", "accordingly"; <na hi> or <nahI>, for "not", "not at all") RV. &c. &c.; just , pray , do (with an Impv. or Pot. emphatically ; sometimes with Indic., e.g. <pasyAmo\_hi", "we will just see") ib.; indeed , assuredly , surely , of course , certainly (<hi vai>, "most assuredly"; <hi-tu> or <hi-punar>, "indeed-but"; often a mere expletive , esp. to avoid a hiatus , sometimes repeated in the same sentence; #hi} is also said to be an interjection of envy, contempt, hurry, &c.).

तस्माज्जगति जायन्ते पांसवो\_अवकरादिव ।

tasmAt\_jagati jAyante pAMsava:\_avakarAt\_iva |

प्राणस्पन्दजये यत्न: कर्तव्यो धीमतोच्चकै: ॥३२॥

prANa-spanda-jaye yatna: kartavya: dhImatA-uccakai: ||32||

.

tasmAt\_jagati jAyante **x**

pAMsava**:\_**avakarAt\_iva **x**

prANa-spanda-jaye yatna: x

kartavya: dhImatA-uccakai: **xx**

~vlm.32. From this correspondence of the motion of thoughts with the vibrations of breath, there is heaved a large mass of worldly thoughts resembling heaps of dust on earth. Let therefore the intelligent men try their utmost to suppress their breath; (inorder to stop the assemblage of their thoughts also).

~m. 27-32 . When wind ceases to blow, dust in space settles down without flying around. Similarly when prana ceases, becomes calm, mind also quietens or ceases its activity. Because mind is movement of prana alone. And so world arises like sweepings of dust. Therefore the best effort of a person is to conquer the movements of prana. In fact it is his duty. This must be done repeatedly.

~sv.25-34 Prana is restrained by the practice of prANayama and the yoga asana, as taught by the guru, or by other means. When desires, aversions and cravings do not arise in the mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened; thence wisdom arises, further weakening the conditioning. Then the mind ceases. It is not possible to\_akill the mind' without proper methods.

उपविश्योपविश्यैकचित्तकेन मुहुर्मुहु: ।

upavizya.upavizya\_eka-cittakena muhurmuhu: |

अथवैनं क्रमं त्यक्त्वा चित्ताक्रमणमेव चेत् ॥३३॥

athavA\_enaM kramaM tyaktvA citta-AkramaNam\_eva cet ||33||

.

upavizya.upavizya **x**

eka-cittakena **x**

muhurmuhu: **x**

athavA\_enaM kramaM tyaktvA **x**

citta-AkramaNam\_eva cet **xx**

~m. 33-38 . O Rama, in case you are not enthused by this kind of sequence and are interested in the way of overwhelming mind, you will achieve your goal after a very long time. Mind can not be vanquished without some strategy and skilful plan/device. A wild and arrogant elephant can not be brought under control without an elephant goad.

~m. 33. Or do away with this process of the Hathá Yogis (if it be hard for you to suppress your breath), and sit quietly to suppress your fleeting thoughts only at all times.

~sv.25-34 Prana is restrained by the practice of prANayama and the yoga asana, as taught by the guru, or by other means. When desires, aversions and cravings do not arise in the mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened; thence wisdom arises, further weakening the conditioning. Then the mind ceases. It is not possible to\_akill the mind' without proper methods.

~VA here I read it as connected with previous -  
(previous) learned ones should put great efforts to win over prana-movement,  
time after time putting it back in one place by the mind.  
Or, if negated gradually, mind gradually shines and  
(next) you reach the greatest state after some long time.

AS:  
Yes, it is connected with the previous, but the word upavizya simply means having sat down.  
So, the first line says  
repeatedly sitting down with concentrated mind (i.e. repeatedly practicing sitting meditation).  
The second line says  
(in case you prefer a different way ) if instead of this (physical technique of haThayoga) a direct attack on mind control is preferred one reaches that stage (of mind control) after a long time.  
Note the construction "cet rocate" which means "if desired".  
It is proposed that the mind control benefits from some trick, like using a goad for controlling an elephant.

रोचते तत्\_तदाप्नोषि कालेन बहुना पदम् । न शक्यते मनस् जेतुम् विना युक्तिम्\_अ.निन्दनाम् ॥३४॥

rocate tat\_tadApnoSi kAlena bahunA padam | na zakyate manas jetum vinA yuktim\_a.nindanAm ||34||

rocate tat\_tadApnoSi **x**

kAlena bahunA padaM **x**

na zakyate manas jetum **x**

vinA yuktim\_a.nindanAM **xx**

~vwv.1922/34b,35a. The mind [manas] cannot be controlled without blameless (or proper) means, as a mad and wicked elephant (cannot be controlled) without a goad.

~vlm.34. If you want to keep your control over the mind, you will be able to do so in the course of a long time; because it is not possible to subdue the mind without the discipline of strict reason.

~m. 33-38 . O Rama, in case you are not enthused by this kind of sequence and are interested in the way of overwhelming mind, you will achieve your goal after a very long time. Mind can not be vanquished without some strategy and skilful plan/device. A wild and arrogant elephant can not be brought under control without an elephant goad.

~sv.25-34 Prana is restrained by the practice of prANayama and the yoga asana, as taught by the guru, or by other means. When desires, aversions and cravings do not arise in the mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened; thence wisdom arises, further weakening the conditioning. Then the mind ceases. It is not possible to\_akill the mind' without proper methods.

अङ्कुशेन विना मत्तम् यथादुष्टम् मतङ्ग.जम् ।

aGkuzena vinA mattaM yathAduSTaM mataGga.jam |

अध्यात्म.विद्या=धि-गम: साधु.सङ्गम एव च ॥३५॥

adhyAtma.vidyA=dhi-gama: sAdhu.saGgama eva ca ||35||

.

aGkuzena vinA mattaM **x**

yathAduSTaM mataGga.jaM **x**

adhyAtma.vidyA=dhi-gama: **x**

sAdhu.saGgama eva ca **- ....**

~vwv.1922/34b,35a. The mind cannot be controlled without blameless (or proper) means, as a mad and wicked elephant (cannot be controlled) without a goad.

~vwv.1925/35b,36 – The acquisition (or mastery) of the science of the Supreme Spirit, the association of sages, the **complete** **renunciation** of desires and the stopping of the movements of prANa—these are indeed the perfect means in the conquest of the mind.

~m. Mind can not be vanquished without some strategy and skilful plan/device.

A wild and arrogant elephant can not be brought under control without an elephant goad. Spiritual knowledge, association with wise people, ...

~vlm.35. As it is impossible to restrain the infuriate elephant without its goading; so it is not possible for you to curb your indomitable mind, without the help of spiritual knowledge, and association with the wise and good.

~sv.35-36 Knowledge of the self, company of holy men, the abandonment of conditioning and the restraint of prANa

aGkuzena vinA mattaM **x**

aduSTaM mataGga.jaM **x**

#adhyAtma – **Overself**

\*Ott. #Atman -> #adhyAtmA - the adhyAtman.Overself, y6078.015; the Supreme Sprit; #adhyAtma . belonging to the self; •• ‑ind.‑ concerning self or individual personality.

#vid – to know Effectively – cf. #jJA – to Know Affectively ‑>

#**vidyA** -

sAdhu.saGgama

वासना-संपरित्याग: प्राण-स्पन्द=निरोधनम् । एताः\_ता: युक्तय: पुष्टा: सन्ति चित्त.जये किल ॥३६॥

vAsanA-samparityAga: prANa-spanda=nirodhanam | etA:\_tA: yuktaya: puSTA: santi citta.jaye kila ||36||

याभिस्तज्जीयते क्षिप्रं धाराभिरिव भूरज: ।

yAbhis\_tat\_jIyate kSipraM dhArAbhir\_iva bhU-raja: |

=

vAsanA-samparityAga: - **having got rid of the Traces**

prANa-spanda=nirodhanaM - **the prAna.Airs being restrained**

etA**:\_**tA: yuktaya: **- these are the means which**

puSTA: **- ripened/developed**

santi citta.jaye kila **– are victory over Affective mind, for.sure!**

yAbhi**:\_**tat jIyate **- ... by which it is conquered**

kSipraM **- quickly**

dhArAbhi: iva bhUraja: **- as by a downpour the dusty earth...**

~vwv.1925/y5092.035-036 – The acquisition (or mastery) of the science of the Supreme Spirit, the association of sages, the complete renunciation of desires and the stopping of the movements of prANa**—**these are indeed the perfect means in the conquest of the mind.

~vlm. The abandonment of desires and suppression of breathing, in the manner as hereinafter inculcated, are the most efficient means of subduing the mind.

~m. ... control of prana and rejection of vasanas these are essential devices/ways to vanquish mind.

पुष् #puS –> #**puSTa**‑ ‑ nourished, well-fed, thriving, strong, complete • rich in, blessed with (tena) • full-sounding, loud • (said of an egg kept warm by a hen) +

सतीषु युक्तिष्वेतासु हठान्नियमयन्ति ये ॥३७॥

satISu yuktiSv\_etAsu haThAn\_niyamayanti ye ||37||

[yAbhi**:\_**tat jIyate **- ... by which it is conquered**

kSipraM **- quickly**

dhArAbhi: iva bhUraja: **- as by a downpour the dusty earth...]**

satISu yuktiSu etAsu **– when there are these means**

haThAn\_niyamayanti ye

**those who restrain "ha.Tha" ...**

~vlm.37. There are milder means of pacifying the mind, as the cooling showers of rain set down the dust of the earth; and yet the Hathá-Yoga, attempts to restrain it by stopping the breath, as it were to prevent the rising of dust, by means of a breathless calm.

~sv.37 ... these are the means to overcome the mind.

~m. When such powerful ways are available, if people adopt 'Hatha yoga' (which harasses the body) and other such ways, they are like people who try to dispel darkness through some unguents leaving the lamp in their hands. How can one bind a wild elephant with the stalks of a lotus?

satI

niyamayanti ye **xx**

चेतस्ते दीपमुत्सृज्य विनिघ्नन्ति तमोsञ्जnai: ।

cetas\_te dIpam\_utsRjya vi.nighnanti tamo\_'Jjanai: |

विमूढा: कर्तुमुद्युक्ता ये हठाच्चेतसो जयम् ॥३८॥

vimUDhA: kartumudyuktA ye haThAc\_cetaso jayam ||38||

.

cetas\_te dIpam\_utsRjya

**their Affectivity projected as a lamp**

vinighnanti tamo

**destroys the Dark**

aJjanai: **x**

vimUDhA: kartum\_udyuktA **x**

ye haThAt cetasa: jayaM **xx**

\* #**aJjanam** – in Rhetoric - A suggested meaning • also the process by which such meaning is suggested. It is the power of suggestion (founded on #abhidhA अभिधा or laKSaNA लक्षणा denotation or indication), by which something else is understood from a word which, though having more meanings than one, has been restricted to a single meaning by relations of conjunction, disjunction &c. (संयोग, विप्रयोग, साहचर्य, विरो- धिता &c.), or, briefly, the use of a word of several meanings in a special sense determined by the context • e. g. ­/सशङ्खचक्रो हरिः the adjective restricts Hari to mean 'ViSNu' alone, and not a 'lion' or 'monkey'.

~vwv.1924/38b,39a. Those stupid persons who strive to bring bout the conquest of the mind [chetas] by force, (try to) bind a wild lordly elephant by lotus-fibres.

~vlm.38. Ignorant men who want to subdue the mind, by prescriptions of the Hathá·Yoga or bodily restraints; are like those silly folks, who want to dispel the darkness by black ink instead of a lighted lamp. (Painful bodily practice, is no part of Rája or spiritual Yoga).

~m. ~m. When such powerful ways are available, if people adopt 'Hatha yoga' (which harasses the body) and other such ways, they are like people who try to dispel darkness through some unguents leaving the lamp in their hands. How can one bind a wild elephant with the stalks of a lotus?

~sv.37 ... these are the means to overcome the mind.

~sv.38-47 Ignoring these and resorting to violent practices like Hatha Yoga, austerities, pilgrimage, rites and rituals are a waste of time.

#han -> #nihan -> #vinihan - \*vinighnanti

ते निबध्नन्ति नाग.इन्द्रम्\_उन्मत्तम् बिस-तन्तुभि: ।

te nibadhnanti nAga.indram\_unmattaM bisa-tantubhi: |

चित्तम् चित्तस्य वा\_अ.दूरम् संस्थितम् स्व.शरीरकम् ॥39||

cittaM cittasya vA\_a.dUraM saMsthitaM sva.zarIrakam ||39||

.

te nibadhnanti nAga-indraM **– they fetter a bull.elephant,**

unmattaM **- a crazy one,**

bisa-tantubhi: **- with lotus-hair**

cittaM cittasya vA **x**

adUraM saMsthitaM sva.zarIrakaM **xx**

~vwv.1924/38b,39a. Those stupid persons who strive to bring bout the conquest of the mind [chetas] by force, (try to) bind a wild lordly elephant by lotus-fibres.

~vwv.1923/39b,40. They consider those persons as ones resorting to violent (disciplines), who subdue the mind [chitta] or their body, situated not far from the mind, abandoning the proper means. They approach one danger (or fear) from another and proceed from one trouble to another.

~m. 39 -43 . Those who attempt to steady mind and its near neighbour, the body, leaving aside skilful devices one is called perverse and depraved being by wise men. Such people proceed from fear to fear and calamity to calamity.

~vlm.39. Those who attempt to subdue the mind by bodily contortions, strive as vainly as they, who wish to bind the mad elephant with a rope of grass or straws.

साधयन्ति समुत्सृज्य युक्तिम् ये तान्\_हठान्\_विदु: ।

sAdhayanti samutsRjya yuktim ye tAn\_haThAn\_vidu: |

भयाद्\_भयम्\_उपायान्ति क्लेशात्\_क्लेशम् व्रजन्ति ते ॥४०॥

bhayAd\_bhayam\_upAyAnti klezAt\_klezaM vrajanti te ||40||

.

sAdhayanti **x**

samutsRjya **x**

yuktim ye tAn\_haThAn\_vidu: **x**

bhayAt\_bhayam\_upAyAnti **– from fear to fear they move**

klezAt klezaM vrajanti te **– from trouble to trouble they wander.**

~vwv.1923/39b,40. They consider those persons as ones resorting to violent (disciplines), who subdue the mind [chitta] or their body, situated not far from the mind, abandoning the proper means. They approach one danger (or fear) from another and proceed from one trouble to another.

~vlm.40. Those rules which prescribe bodily practices, instead of mental reasoning and precepts, are known as the patterns of Hathá·Yoga, and misleading men to dangers and difficulties. (Because the mind alone governs the mind, and bodily austerities have ruined many bodies and killed many men also; and the correspondence between the states of the mind and lungs, has not been admitted in science).

~m. 39 -43 . Those who attempt to steady mind and its near neighbour, the body, leaving aside skilful devices one is called perverse and depraved being by wise men. Such people proceed from fear to fear and calamity to calamity.

निर्धृतिं नाधिगच्छन्ति दुर्भगा इव जन्तव: ।

nir.dhRtim na\_adhigacchanti dur.bhagA iva jantava: |

भ्रमन्ति गिरिकूटेषु फलपल्लवभोजना: ॥४१॥

bhramanti giri.kUTeSu phala.pallava-bhojanA: ||41||

.

nir.dhRtim na\_adhigacchanti **x**

dur.bhagA iva jantava: **x**

bhramanti giri.kUTeSu **x**

phala.pallava-bhojanA: **xx**

~vlm.41. Wretched men like beasts have no rat from their labour, but wander in dales and woods, in quest of herbs and fruits for their food.

~m. 39 -43 . Those who attempt to steady mind and its near neighbour, the body, leaving aside skilful devices one is called perverse and depraved being by wise men. Such people proceed from fear to fear and calamity to calamity. They are wandering around hill slopes eating fruits and leaves like smitten animals, losing all courage and faith. They are scared like deer and are not able to place faith in anything. Their mind is agitated and is dragged away by attachments and such.

धृ #dhR -> #**dhRti** **-f.-** holding, seizing, keeping, supporting (cf. <carSaNI->, <vi->), firmness, constancy, resolution, will, command • satisfaction, content, joy • \*dhRtiM>**kR** - to hold fast or be satisfied • \*dhRtim>**bandh** ‑ to show firmness • to fix the mind on • Resolution or Satisfaction personified as a daughter of dakSa the Skilful and wife of dharma (mbh.) +

Ø

मुग्धमुग्धधियो भीता वराका हरिणा इव ।

मतिरालूनशीर्णाङ्गी नदीया पेलवाङ्गिका: ॥४२॥

mugdha.mugdha-dhiyo bhItA varAkA hariNA iva |

matir\_AlUna-zIrNa-aGgI nadIyA pelava-aGgikA: ||42||

mugdha-mugdha-dhiya:\_ bhItA\_ varAkA\_ hariNA iva |

mati:\_ AlUna-zIrNa-aGgI nadIyA pelava-aGgikA: ||42||

.

mugdha-mugdha-dhiyo bhItA

**foolish foolish thoughts**

**afraid**

varAkA hariNA iva **x**

matir\_AlUna-zIrNa-aGgI nadIyA **x**

pelava-aGgikA: **xx ...**

~vlm.42. Ignorant men who are infatuated in their understandings, are timid cowards like timorous stags; and are both dullheaded and weak-bodied, and languid in their limbs (by incessant toil).

#**vAraka** -m.- a restrainer , resister , opposer , an obstacle MBh. ; a kind of vessel Hcat. ; a person's turn or time (#vArakeNa ind. in turn) HParis3. (cf. #zatavArakam) ; one of a horse's paces L. ; that sort of pacer L. •• the seat of pain (= #kaSThasthAna) Lex.

~m. 39 -43 . Those who attempt to steady mind and its near neighbour, the body, leaving aside skilful devices one is called perverse and depraved being by wise men. Such people proceed from fear to fear and calamity to calamity. They are wandering around hill slopes eating fruits and leaves like smitten animals, losing all courage and faith. They are scared like deer and are not able to place faith in anything. Their mind is agitated and is dragged away by attachments and such.

mugdhamugdhadhiyo bhItA varAkA hariNA iva |  
matirAlUnazIrNAGgI tadIyA pelavAGgikA || 42  
~VA second half is read with the first part of the next sloka-  
mind racing, body trembling, movements unsteady -  
they don’t have confidence to go anywhere, like a deer wandering into a village

AS:  
Yes, the second line does connect with the next.  
His mind (mati), weakened and torn apart, never gets confidence anywhere (na kvacit yAti vizvAsam), like a doe (mRgI) entered into a town.  
A dear is confident in his own domain, but when he ends up in a town, he is thoroughly confused by the human ways.

#varAka

Ø

न क्वचिद्याति विश्वासं मृगी ग्रामगता यथा ।

कल्लोलकलितं चेतस्तेषां जल इवाहिते ॥४३॥

na kvacid\_yAti vizvAsaM mRgI grAma-gatA yathA |

kallola-kalitaM cetas\_teSAM jala ivÂhite ||43||

na kvacit\_ yAti vizvAsaM mRgI grAma-gatA yathA |

kallola-kalitaM cetas teSAM jala iva\_Âhite ||43||

.

na kvacid\_yAti vizvAsaM **x**

mRgI grAma-gatA yathA - **in which way**

kallola-kalitaM cetas **x**

teSAM

**of those**

jala\_ iva

**as in a net**

Âhite

Fuzzy Â play, a.hita improper /A.hita reliable

**.**

~vlm.43. They have no place of confidence anywhere, but stagger as the distrustful deer in the village; their minds are ever wavering between hopes and fears, as the sea water rising and falling in waves.

~m. 39 -43. Those who attempt to steady mind and its near neighbour, the body, leaving aside skilful devices one is called perverse and depraved being by wise men. Such people proceed from fear to fear and calamity to calamity. They are wandering around hill slopes eating fruits and leaves like smitten animals, losing all courage and faith. They are scared like deer and are not able to place faith in anything. Their mind is agitated and is dragged away by attachments and such.

#**ahita**‑ - unfit, improper, bad, wrong, evil, hostile. m. enemy; n. evil, misfortune, ill luck +

#**Ahita**‑ - put on (esp. of wood put on fire), placed, deposited, pledged, performed, done; being in, resting on +

प्रोह्यते प्रपतद्दूरं तृणं गिरिनदीष्विव ।

prohyate prapatad\_dUraM tRNaM giri.nadISv\_iva |

कालं यज्ञतपोदानतीर्थदेवार्चनभ्रमै: ॥४४॥

kAlaM yajJa-tapo-dAna-tIrtha-deva.arcana-bhramai: ||44||

.

prohyate prapatad\_dUraM

**x**

tRNaM giri.nadISv\_iva

**x**

kAlaM

**x**

yajJa-tapo-dAna-tIrtha-deva.arcana-bhramai: **-**

**w Sacrifice**-**Austerity**-**Charity**-**Pilgrimage**-**God**.**worship**=**delusions.**

~m. 44 -47. They are in the whirl of rites and activities like sacrifice, gifts, pilgrimages, worships and such agonizing activities. They are living in forests for long times like deer. They are consumed by considerations like heaven, hell, humans, celestials, rises and falls and such divisive ideas. They are being kicked like a playball. They are like vortices in water, journeying between earth, heaven and hell.

~vlm.44. They are borne away like leaves fallen from a tree, by the current of the cascade gliding below a water-fall; and pass their time in the errors of sacrificial rites and religious gifts and austerities, and in pilgrimages and adoration of idols.

Ø

चिरमाधिशतोपेता: क्षपयन्ति मृगा इव ।

आत्मतत्त्वं विधिवशात्कदाचित्केचिदेव ते ॥४५॥

ciram\_Adhi-zata-upetA: kSapayanti mRgA iva |

Atma.tattvaM vidhi.vazAt\_kadA.cit\_ke.cid\_eva te ||45||

ciram\_Adhi-zata-upetA: kSapayanti mRgA iva |

Atma.tattvaM vidhi.vazAt\_kadA.cit\_ke.cid\_eva te ||45||

.

ciram – **for long**

Adhi-zata-upetA: **- subject to a hundred troubled Affections**

kSapayanti **– they are governed/ruined**

mRgA: iva **- like sheep**

Atma.tattvaM vidhi.vazAt\_kadA.cit\_ke.cid\_eva te **xx**

~vlm.45. They are subject to continued fears, like the timid deer in the forest, and there are few among them, who happen by chance to come to the knowledge of the soul. (Most men are betaken by the exoteric faith).

~m. 44 -47 . They are in the whirl of rites and activities like sacrifice, gifts, pilgrimages, worships and such agonizing activities. They are living in forests for long times like deer. They are consumed by considerations like heaven, hell, humans, celestials, rises and falls and such divisive ideas. They are being kicked like a playball. They are like vortices in water, journeying between earth, heaven and hell.

क्षप् #**kSap** - 2 cl. 10. P. - \*kSapayati - to throw, cast dhAtup. xxxv, 84 (cf. kSip.)

= Caus. √4. kSi q.v.

दु:खदोषशतादघ्धा विदन्ति न विदन्ति वा ।

du:kha-doSa-zatÂdaghdhA vidanti na vidanti vA |

आगमापायिनोऽनित्या नरकस्वर्गमानुषै: ॥४६॥

Agama-apAyino\_anityA naraka-svarga-mAnuSai: ||46||

.

du:kha-doSa-zatÂdaghdhA: **x**

vidanti na vidanti vA **x**

Agama-apAyina:\_anityA: **x**

naraka-svarga-mAnuSai: **xx**

~vlm.46. Being broiled by outward misery and internal passions, they are rarely sensible of their real state; and are subjected to repeated births and deaths, and their temporary habitation in heaven or hell. (There is no everlasting reward or punishment,

adjudged to the temporal merit and demerit of human actions).

~m. 44 -47 . They are in the whirl of rites and activities like sacrifice, gifts, pilgrimages, worships and such agonizing activities. They are living in forests for long times like deer. They are consumed by considerations like heaven, hell, humans, celestials, rises and falls and such divisive ideas. They are being kicked like a playball. They are like vortices in water, journeying between earth, heaven and hell.

पातोत्पातकराकारा: क्षीयन्ते कन्दुका इव ।

pAta-utpAta-kara-AkArA: kSIyante kandukA: iva |

इतो गच्छन्ति नरकं तत: स्वर्गमिहैव च ॥४७॥

ita: gacchanti narakaM tata: svargam\_iha\_eva ca ||47||

.

pAta-utpAta-kara-AkArA: **- formations that rise & fall**

kSIyante kandukA: iva **– like balls they're lost**

ita: gacchanti narakaM **– hence they go to naraka.Manhell**

tata: svargam\_iha\_eva ca - **or then again, to Heaven.**

~vlm.47. They are tossed up and down like play balls in this world, some rising up to heaven, and others falling to hell torments while they are even here.

~m. They are being kicked like a playball. They are like vortices in water, journeying between earth, heaven and hell.

आवृत्तिभिर्निवर्तन्ते सरसीव तरङ्गका: ।

AvRttibhir\_nivartante sarasi\_iva taraGgakA: |

तस्माच्चैतां परित्यज्य दुर्दृष्टिं रघुनन्दन ॥४८॥

tasmAc\_ca\_etAM parityajya dur.dRSTim raghunandana ||48||

.

AvRttibhir\_nivartante **x**

sarasi\_iva taraGgakA: **x**

tasmAc\_ca\_etAM parityajya **x**

dur.dRSTim raghunandana **xx**

~m. 48-50 . O Rama, therefore leave aside such faulty perceptions and take refuge in pure knowledge. Become steady, delivered of all attachments. The happiest man is one with knowledge. He alone really lives. He alone is a man of power and prowess. And so become a 'jnani'. O great soul, abide in that heart-space, the Brahman space, without any apprehensions or maskings. Even when you perform works that come to you, you will not be the doer. Abide in that consequent Supreme peace.

~vlm.48. These men roll on like the incessant waves of the sea; therefore leave off the exterior view of the exoteric, and sink deep into the spiritual knowledge for your everlasting rest. (The Hathá-Yoga is deemed like the other modes of public worship, to

belong to the exoteric faith).

~sv.48-50 Self-knowledge alone bestows delight on you. A man of self-knowledge alone lives. Hence, gain self-knowledge, O RAma.

#AvRtti

\*nivartate **x**

शुद्धां संविदमाश्रित्य वीतराग: स्थिरो भव ।

zuddhAM saMvidaM Azritya vItarAga: sthiro\_ bhava |

ज्ञानवानेव सुखावाञ्ज्ञानवानेव जीवति ।

jJAnavAn\_eva sukhAvAJ\_jJAnavAn\_eva jIvati |

ज्ञानवानेव बलवांस्त​स्माज्ज्ञानमयो भव ॥४९॥

jJAnavAn\_eva balavAMs\_tasmAj\_jJAnamayo bhava ||49

||

**having known pure Awareness, become firmly dispassionate**

**:**

**only a wise man is happy, only a wise man truly lives,**

**only a wise man is powerful**

**:**

**therefore make Wisdom your model**

**.**

~vwv. 1658/5.92.49bc. Only the person having Knowledge is possessed of happiness. He alone (really) lives. He alone is possessed of strength. Therefore be one full of Knowledge.

~m. The happiest man is one with knowledge. He alone really lives. He alone is a man of power and prowess. And so become a 'jnani'.

~sv.48-50 Self-knowledge alone bestows delight on you. A man of self-knowledge alone lives. Hence, gain self-knowledge, O RAma.

~AB. Azritya jJAtvA ||

\*jd. - zuddhAM saMvidaM Azritya - **having recourse to pure Samvit Awareness** vItarAga: sthiro bhava - **become firm in dispassion** jJAnavAn eva sukhAvAn - **only a wise man is happy** jJAnavAn eva jIvati - **only a wise man lives** jJAnavAn eva balavAn - **only a wise man is powerful** tasmAj jJAnamayo bhava - **therefore become wise.**

संवेद्यवर्जितमनुत्तमाद्यमेकं संवित्पदं विकलनं कलयन्महात्मन् ।

saMvedya-varjitam\_an.uttamAdyaM ekaM saMvit-padaM vikalanaM kalayan\_mahAtman |

हृद्येव तिष्ठ कलनारहित: क्रियां तु कुर्वन्नकर्तृपदमेत्य शमोदितश्री: ॥५०॥

hRdy\_eva tiSTha kalanA-rahita: kriyAM tu kurvan-n\_akartR-padam\_etya zama-udita-zrI: ||50||

.

saMvedya-varjitam **x**

an.uttama-AdyaM ekaM **– on without end or beginning**

saMvit-padaM vikalanaM **x**

kalayan\_mahAtman **x**

hRdi\_eva tiSTha **- rest only in the Heart**

kalanA-rahita: **- kalanA.Motive-quit**

kriyAM tukurvan **- tho causing activity**

akartR-padam etya **- gone to nonDoer-state**

zama-udita-zrI: **- in plentiful peace.**

~vlm.50. Ráma! renounce the cognizance of the knowable objects, and depend on the abstract knowledge of all things in thy subjective consciousness; remain firm in full possession of thy inner soul, and think thyself as no actor of thy acts. Then forsaking

all inventions of men as falsehoods (kalaná and kalpaná), shine with the effulgence of thy spiritual light.

~m. O great soul, abide in that heart-space, the Brahman space, without any apprehensions or maskings. Even when you perform works that come to you, you will not be the doer. Abide in that consequent Supreme peace.

~sv.48-50 Self-knowledge alone bestows delight on you. A man of self-knowledge alone lives. Hence, gain self-knowledge, O RAma.

vikalana

kalayan

kalanA

**oॐm**

**ÂU**U**Mm**mmm....

saMtoSa: paramo lAbha: sat-saGga: paramA gati: |

vicAra: paramaM jJAnaM zamo hi paramaM sukham ||3|103|19||

**Contentment is the highest gain, Good Company the highest course,**

**Enquiry the highest wisdom, and Peace the highest enjoyment. 2.16.19**

**+++**

**++**

**+**

**Comments and suggestions**

are welcome at

[das.jiva@gmail.com](mailto:das.jiva@gmail.com)

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

**+**

**The complete YVFiles**,

including the Concordant Glossary, and every Sarga/Canto,

in their most recent update,

can be downloaded at:

All YVFiles:

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

Concordant Glossary (CGl1405)

<https://www.dropbox.com/s/mats7olf4xfvsnm/CGl.1405.docx?dl=0>

**oॐm**

"Rare Ramana video", with a wise Cow, and a monkey Prince!

[http://www.youtube.com/watch?v=w814-Pj3b*m*8](http://www.youtube.com/watch?v=w814-Pj3bM8)

DAILY READINGS th 24June

fm5092 2.je23-24 Easy yoga .z50

<https://www.dropbox.com/s/2kpb44luuipl3iw/fm5092%202.je23-24%20Easy%20yoga%20.z50.docx?dl=0>

fm7099.3jn24-25 OF WORMS AND MEN .z51

<https://www.dropbox.com/s/ubyzdz54rt96rro/fm7099.3jn24-25%20OF%20WORMS%20AND%20MEN%20.z51.docx?dl=0>

fm3045 1.je24 sarasvatI grants A BOON .z21

<https://www.dropbox.com/s/knriycya7c7i4mz/fm3045%201.je24%20sarasvatI%20grants%20A%20BOON%20.z21.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

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

||

वसिष्ठ उवाच ।

एतेषां दुःखबीजानां प्रोक्तं यद्यद् मयोत्तरम् ।

तस्य तस्य प्रयोगेण शीघ्रमासाद्यते पदम् ॥२॥

**02 03 04 05 06 07 08 09 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50**

||

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01

**vasiShTha said—**

**what has been said about the seeds of sorrow**

**whatever has been uttered by me about That**

**by thatever hard practice**

**the state of being is soon attained**

**.**

02 03 04 05 06 07 08 09 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50

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.z50

45||09||34||14||19|03||32|**16|**27||26||12||17|21||**50||49||**06||37||43|\***23||20||18||**25|**49|**10||41|24||48||**50||**22|**39||18||20||23||**08||40||05||44||**36||39|**38|**37|\***04|30||**36|37|**26|49||**41||04||**28||34||33||22||**41||**38||44||18|17|05||**45||21||45|**30||**10|**14|\***04||**24||07|14|**10||21||**25||23||20|03||**12|28||14||**36|19||09||46||39||31||08||**35|12||**06||40|**42|\***27||43||48|42|32||50||29||16||01|**35||**47||**47||28||**33||31|29||01|\***47|42|**35||46|07|**16|**