y4015\_1.nv15-16 **DRY BODY .z49**

fm4015\_1.nv15-16 **DRY BODY .z49**

**Canto 4.15**

**Tale of the BhArgava**

**vasiShTha said—**

विचारयन्तस्\_तत्त्व.ज्ञा\_इति ते जागतीर्\_गती: ।

समङ्गायास्\_तटात्\_तस्मात्\_प्रचेलुश्\_चञ्चल-अंशव: ॥४।१५।१॥

vicArayantas\_tattva.jJA\_iti te jAgatIr\_gatI: |
samaGgAyAs\_taTAt\_tasmAt\_praceluz\_caJcala-aMzava: ||

4|15|01||

vicArayantas\_tattva.jJA  **- exploring That.Knowers =**

iti te jAgatI: gatI:  **- so on their worldly way =**
samaGgAyA: taTAt  **- from the samanga.Coast =**

tasmAt\_praceluz\_caJcala-aMzava: x

#pracelu:

~m.4.15.1 Sri Vasista O Rāma the three knowers of truth (Bhrigu, Kāla, Sukra) left the Samanga coast with the help of spirituous liquids shaking (within them). On the way they were discussing the ways of the visible world.

~vlm.1 Vasishtha said:—Thus contemplating on the course of nature, these philomaths moved with their spiritual bodies, from the bank of Samangá (towards the Mandara mountain).

#jAgatI

~AB. iti prAg.ukta-prakArA: jAgatI: sAMsArakIr gatIr vicArayanta: ... ||

क्रमाद्\_आकाशम्\_आक्रम्य निर्गत्य\_अम्बुद-कोटरै: ।

सम्प्रापु: सिद्ध-मार्गेण क्षणान्\_मन्दर-कन्दरम् ॥४।१५।२॥

kramAd\_AkAzam\_Akramya nirgatya\_ambuda-koTarai: |
samprApu: siddha-mArgeNa kSaNAn\_mandara-kandaram ||

4|15|02

||

**gradually**

they **pass thru the sky**

**out.of the thunderclouds**

**and they follow siddha.Road and quickly reach**

**Churnstick Cavern**

**.**

~m.4.15.2 Gradually they crossed the sky and came out of the cloudy regions. Following the 'Siddha' route, they reached the cave in Mandara Mountain in a trice.

~vlm.2. They ascended to the sky, and passed through the pores of the clouds to the region of the Siddhas; whence they descended to the lower world, and arrived at the valley of Mandára.

\*moT. ..siddhamArgeNa mandaram hemakandaram // mo\_4,15.2 // koTarair iti | koTarebhya: ity asyArthe || \*moT\_4,15.2 ||

Ø #**koTara:, -am** - the hollow of a tree; cave, cavity; —>#koTarI f. a naked woman; N. of \_durgA. —>#cinmAtra-koTara -

\*jd.2 - kramAt - **gradually** = AkAzam Akramya  **- passing thru the sky =** nirgatya ambuda-koTarai:  **- out.of the thunderclouds =**  samprApu:  **- they reached =**  siddha-mArgeNa  **- by siddha.Road =**  kSaNAt - **at.once =** mandara-kandaram  **- Churnstick Cavern.**

अधित्य-कायाम् तस्य\_अद्रेर्\_आर्द्र-पर्ण-अवगुण्ठिताम् ।

ददर्श भार्गव: शुष्काम् पूर्व-जन्म-उद्भवाम् तनुम् ॥४।१५।३॥

adhitya-kAyAm tasya\_adrer\_Ardra-parNa-avaguNThitAm |
dadarza bhArgava: zuSkAm pUrva-janma-udbhavAm tanum ||

4|15|3

||

**there**

**on the table-land atop that mountain**

**half-hidden in leaves,**

**the bhArgava saw the shriveled body of his former birth**

**.**

~m.4.15.3 There on a plateau Sukra saw his decayed corpse of his earlier corporeal body. It was covered with dry leaves.

~sv.3 VASISTHA continued: Soon they arrived at the place where the body of Sukra, the son of Bhrgu, lay in an advanced condition of decay.

~vlm.3. There Súkra saw on a cliff of that mountain, the dried body of his former birth, lying covered under the dark and dewy leaves of trees.

#adhityakA अधित्यका – adhi-tya, > adhi ; cf. Pa1n2. 5-2 , 34 - land on the upper part of a mountain, table land S3is3. Ragh. &c.

#avaguNThita अवगुण्ठित - covered , concealed , veiled , screened MBh.&c

~AB. adhityAkAyAm Urdhva-bhAga-bhUmau ||
\*jd.3 - adhityakAyAm tasya\_adre:  **- on the tableland of that mountain =**

Ardra-parNa-avaguNThitAm  **- half-hidden in leaves =**

dadarza bhArgava:  **- the bhArgava saw =**

zuSkAm pUrva-janma-udbhavAm tanum **– the dry body of his former birth.**

उवाच च\_इदम् हे तात तन्वी तनुर्\_इयम् हि सा ।

या त्वया सुख-सम्भोगै: पुरा समभिलालिता ॥४।१५।४॥

uvAca ca\_idam he tAta tanvI tanur\_iyam hi sA |
yA tvayA sukha-sambhogai: purA samabhilAlitA ||

4|15|04||

uvAca ca\_idam

**and he said this:**

he tAta

**"Daddy,**

tanvI tanur\_iyam hi

**she's a skinny body**

sA yA

**she who - by you -** tvayA =

sukha-sambhogai: purA -

**with sweet-compleasuring**

samabhilAlitA -

**co-caresses.**

~AB. tanvI kRzA ||

~m.4.15.4 He then said 'my dear father, this is the body that was before you, with which all pleasures were enjoyed.'

~sv.4 omitted

~vlm.4. He said, here is that shriveled body, O father! which thou hadst nourished with many a dainty food before.

Then he said,

"Father, this skinny thing is the body that you bore,

in which you took your pleasure and enjoyments in the time before!

इयम् सा मत्.तनुर्\_यस्या: कर्पुर-अगुरु-चन्दनै: ।

अङ्गम्\_अङ्गी.कृत-स्नेहा धात्री चिरम्\_अलेपयत् ॥४।१५।५॥

iyam sA mat.tanur\_yasyA: karpura-aguru-candanai: |

aGgam\_aGgI.kRta-snehA dhAtrI ciram\_alepayat ||

4|15|05||

~vlm.5. There is that body of mine, which was so fondly anointed with camphor, agalochum and sandal paste, by my wet-nurse before.

iyam sA

This she was my.body

mat.tanur

yasyA: karpura-aguru-candanai:

on which body

aGgam

aGgI.kRta-snehA

dhAtrI ciram\_alepayat

\*moT. sA iti | na tv anyA || \*moT\_4,15.5 ||... yasyA mandArakusumotkarai: / racitA: zItalA: zayyA merUpavanabhUmiSu // mo\_4,15.5 //

~m.4.15.5-7.'This is the body which mused and nourished with all kinds camphorous unguents by my foster mother. This is the body for which many flower beds had been made in the gardens of Meru. This is the body which was coaxed and cuddled by celestial maidens in lustful ecstasy. Now this is lying on bare ground with serpents rolling and crawling on it.'

इयम् सा मत्.तनुर्\_यस्या मन्दार-कुसुम-उत्करै: ।

रचिता शीतला शय्या मेरु-उपवन-भूमिषु ॥४।१५।६॥

iyam sA mat.tanur\_yasyA mandAra-kusuma-utkarai: |

racitA zItalA zayyA meru-upavana-bhUmiSu ||4|15|06||

iyam sA mat.tanur

yasyA:

mandAra-kusuma-utkarai:

racitA zItalA zayyA

meru-upavana-bhUmiSu

x

m.4.15.5-7.'This is the body which mused and nourished with all kinds camphorous unguents by my foster mother. This is the body for which many flower beds had been made in the gardens of Meru. This is the body which was coaxed and cuddled by celestial maidens in lustful ecstasy. Now this is lying on bare ground with serpents rolling and crawling on it.'

~vlm.6. This is that body of mine, which was used to repose on the cooling beds, made with heaps of mandára flowers, in the airy spots of Meru.

This is the body for which many flower beds had been made in the gardens of Meru.

इयम् सा मत्.तनुर्\_मत्.तद्\_एव\_स्त्रीगण-लालिता ।

सरीसृप-मुख-क्षुण्णा पश्य शेते धरातले ॥४।१५।७॥

iyam sA mat.tanur\_mat.tad\_eva\_strIgaNa-lAlitA |

sarIsRpa-mukha-kSuNNA pazya zete dharAtale ||

4|15|07||

iyam sA mat-tanur - **this she's a my.body =**

mat-tad.eva-strI.gaNa=lAlitA - **my that.ever-female.gender=playmate =**

sarIsRpa-mukha-kSuNNA x

pazya zete dharAtale x

~m.4.15.5-7.'This is the body which mused and nourished with all kinds camphorous unguents by my foster mother. This is the body for which many flower beds had been made in the gardens of Meru. This is the body which was coaxed and cuddled by celestial maidens in lustful ecstasy. Now this is lying on bare ground with serpents rolling and crawling on it.'

~vlm.7. This is that body of mine, which was so fondly caressed by heavenly dames of yore, and which is now lying, to be bitten by creeping insects and worms, on the bare ground below.

This is the body which was coaxed and cuddled by celestial maidens in lustful ecstasy. Now this is lying on bare ground with serpents rolling and crawling on it.'

चन्दन\_उद्यान-खण्डेषु मम तन्वा यया\_अनया ।

चिरम् विलसितम् सा\_इयम् शुष्क-कङ्काल.ताम् गता ॥४।१५।८॥

candana\_udyAna-khaNDeSu mama tanvA yayA\_anayA |

ciram vilasitam sA\_iyam zuSka-kaGkAla.tAm gatA ||

4|15|08||

\*jd.8 - candana-udyAna-khaNDeSu - **sandalwood-garden-corners =** mama tanvA yayA anayA - **by this body which =** ciram vilasitam - **long delighted =** sA\_iyam - **obtaining =** zuSka-kaGkAlatAm gatA – **withered-skeleton gone.**

~m.4.15.8-11. 'My body which entertained itself in pleasures in the sandalwood gardens is now a mere corpse.

~vlm.8. This is that body of mine, which was wont of yore to ramble in the parterres of sandal wood; now lying a dried skeleton on the naked spot.

\*jd.8 - candana-udyAna-khaNDeSu - **sandalwood-garden-corners =** mama tanvA yayA anayA - **by this body which =** ciram vilasitam - **long delighted =** sA\_iyam - **obtaining =** zuSka-kaGkAlatAm gatA – **withered-skeleton gone.**

Here in these perfumed sandalwood groves

where this body used to rove,

now it lies on the ground, rotting into a naked skeleton.

सुर-अङ्गन-अङ्ग-संसर्गाद्\_उत्तुङ्ग-अनङ्ग-भङ्गया ।

चेतोवृत्त्या रहितया तन्वाद्य मम शुष्यते ॥४।१५।९॥

sura-aGgana-aGga-saMsargAd\_uttuGga-anaGga-bhaGgayA |

cetovRttyA rahitayA tanvAdya mama zuSyate ||

4|15|9

||

sura-aGgana-aGga-saMsargAt **- x =**

uttuGga-anaGga-bhaGgayA **- x =**

cetas-vRttyA rahitayA - **without conscious awareness =**

tanvA adya mama zuSyate - **into thinness she withers**.

~??.9. The body the engaged in coital postures with many celestial maidens is now lying without any consciousness. It is decaying.
~m.4.15.8-11. 'My body which entertained itself in pleasures in the sandalwood gardens is now a mere corpse. It is decaying.

~vlm.9. This is that body of mine, now lying impassive of the feelings of delight in the company of heavenly nymphs, and withering away unconscious of the actions and passions of its mind.

~AS: My body, devoid of the tendencies by intoxication due to embraces of the Heavenly ladies, now dries up.

\*AS: anaGga-bhaGgA is the intoxicating substance called lust! • The word tanvAdya is a little problematic. It should have been tanu+ adya, however, as printed, it is tanvA+adya and I don't see a good meaning from tanvA - which is in instr. case.
I would suggest this as an unnoticed typo even in old editions.

\*jd: or refers back to tanvA in .008 above.

\*moT. uttuGgA ... zuSyate bhAve lakAra: || \*moT\_4,15.8 || surAGganAGga-saMsaGgAd uttuGgAnaGgaraGgayA / cetovRttyA rahitayA tanveha ...

तेषु तेषु विलासेषु तासु तासु दशासु च ।

तथा तद् भावना-बन्ध: कथम् स्वस्थो ऽसि देहक ॥४।१५।१०॥

teSu teSu vilAseSu tAsu tAsu dazAsu ca |

tathA tad bhAvanA-bandha: katham svastho 'si dehaka ||

4|15|10||

teSu teSu vilAseSu – **in this romance or that** =

tAsu tAsu dazAsu ca – **in that condition or in this =**

tathA tad bhAvanA-bandha: – bound thus by **bhAvanA.Feeling** =

katham svastha: asi dehaka – **what self-state are you now, o embodiment?**

\*moT.10. tA: bhAvanA: suras trIviSayA: | svastho 'si caJcalatA-rahitatvAt | anukampito deha: dehaka: | tasyAmantraNam dehaka iti || \*moT\_4,15.9 || ... tathA tA bhAvanA baddhvA katham ... ||

~??10. How are you lying quiet, O body, after indulging in all kinds of dalliances appropriate to various stages of life?

~m.10 How are you lying quiet, O body, after indulging in all kinds of dalliances appropriate to various stages of life?

~sv.9-10 Looking at this, Sukra wailed: "Ah, look at this body which was admired and adored by even celestial nymphs; it is now the abode of worms and vermin. The body which was smeared with sandal-paste is now covered with dust.

~vlm.10. Ah my pitiable body! how dost thou rest here in peace, forgetful of thy former delights in the different stages of life; and insensible of the thoughts of thy past enjoyments and amusements of yore.

~VA - in various enjoyments, in various states, bound to this existence, how you are lying still, body?

~AS: O my body, how come you lie still now, having those kind of emotional attachments in those various luxuries and situations?

In this romance or that,

in that condition or in this,

when you are so preoccupied,

Body,

what is your self-state?

हा तनो शव-नाम\_असि ताप-संशोषम्\_आगता ।

कङ्कालताम् प्रयातासि माम् भीषयसि दुर्.भगे ॥४।१५।११॥

hA tano zava-nAma\_asi tApa-saMzoSam\_AgatA |
kaGkAlatAm prayAtA\_asi mAm bhISayasi dur.bhage ||

4|15|11||

hA tano - **O Body!** =

zava-nAma\_asi - **you've changed your name to shava the Corpse =**

tApa-saMzoSam\_AgatA - **by tapas Heat come to withering** =
kaGkAlatAm prayAtA asi **- x =**

mAm bhISayasi dur.bhage **- x.**

\*moT. hA tano kva\_avabhagnAsi tApas... / karaGkatAm prayAtAsi mAm bhAvayasi durbhage // mo\_4,15.10 // karaGkatAm kaGkalatAm | he durbhage tano | tvam mAm bhAvayasi kim smarasi | atisnehAkulatvAd iyam ukti: || \*moT\_4,15.10 ||
~jd. « karaGkatAm kaGkalatAm»

~??.11. O lukiers body! you are scaring me with your present condition of inertness and decay.

~m.4.15.8-11. 'My body which entertained itself in pleasures in the sandalwood gardens is now a mere corpse. The body the engaged in coital postures with many celestial maidens is now lying without any consciousness. It is decaying. How are you lying quiet, O body, after indulging in all kinds of dalliances appropriate to various stages of life? O lukiers body! you are scaring me with your present condition of inertness and decay.

~sv.11 O body! You are now known as a corpse and you are truly frightening me. Even wild beasts are afraid of your dreadful appearance.

~vlm.11. O my body! that hast become a dead corpse and dried by sun-beams; thou art now become so hideous in thy frame of the skeleton, as to frighten me at this change of thy form.

देहेन\_अहं.विलासेषु येन\_एव मुदितो\_अभवम् ।

कङ्कलताम्\_उपगतात्\_तस्माद्\_एव बिभेम्य्\_अहम् ॥४।१५।१२॥

dehena\_ahaM.vilAseSu yena\_eva mudito\_abhavam |
kaGkalatAm\_upagatAt\_tasmAd\_eva bibhemy\_aham ||4|15|12||

dehena\_ahaM.vilAseSu yena\_eva

x

mudito\_abhavam
x

kaGkalatAm\_upagatAt

x

tasmAd\_eva

x

bibhemy\_aham

x

\*moT. dehenAhaMvilAseSu ... // mo\_4,15.11 // yena dehena\_aham vilAseSu mudita: abhavam | kaGkalatAm upagatAt tasmAd eva dehAt | aham bibhemi || \*moT\_4,15.11 ||
~m.4.15.12 'I am scared of that body with which I derived pleasure when it became a corpse.'

~vlm.12. I take fright to look upon this body, in which I had taken so much pleasure before, and which is now reduced to a skeleton.

तारा.जाल-समाकारो यत्र हारो\_अभवत्\_पुरा ।

मम\_उरसि निलीयन्ते तत्र पश्य पिपीलिका: ॥४।१५।१३॥

tArA.jAla-samAkAro yatra hAro\_abhavat\_purA |

mama\_urasi nilIyante tatra pazya pipIlikA: ||

4|15|13

||

**there**

**on my breast**

**there used to hang a chain of sapphires**

**bright as stars**

**in days gone by**

**:**

**see there today a creeping necklace of red ants**

**.**

~m.4.15.13-15 'Ants are seen at places (on the body) where pearl garlands were rolling earlier. See this body. With its liquid gold colour, it made even heavenly ladies lustfully and avariciously drawn to it. Now, this body of mine, is lying like a corpse. Even wild beasts are afraid of looking at this decayed, crooked face.'

~vlm.13. I see the ants now creeping over that breast of mine, which was formerly adorned with necklaces studded with starry gems.

\*jd.13 - tArA-jAla-samAkAra: - **star-chain-similar =** yatra hAro\_abhavat\_purA - **where rubies were of.old =** mama\_urasi nilIyante - **on my breast they lie =** tatra - **there see red ants -** pazya pipIlikA:

द्रवत्\_काञ्चन-कान्तेन लोभम्\_नीता वर-अङ्गना: ।

येन मद्.वपुषा तेन पश्य कङ्कालता उह्यते ॥४।१५।१४॥

dravat\_kAJcana-kAntena lobham\_nItA vara-aGganA: |
yena mad.vapuSA tena pazya kaGkAlatA uhyate ||

4|15|14||

\*jd.14 - dravat kAJcana-kAntena - **glimmering/flowing with the beauty of gold =**

lobham nItA: vara-aGganA: - **it filled the pretty girls with lust =** yena mad vapuSA tena - **by which my figure thus =** pazya kaGkAlatA uhyate - **see the corpseness enduring.**

~vlm.14. Look at the remains of my body, whose appearance of molten gold, attracted the hearts of beauteous dames, bearing now a load of dry bones only.

\*moT. ... kaGkalatA uhyate // mo\_4,15.13 // uhyate dhAryate ||

Look at this body.

It was like liquid gold, once.

Its lustful colour filled even heavenly ladies lustfully,

drawn by their avarice to it.

Look at this corpse....

#lubh -> #lobha –m.- perplexity , confusion (see %{a-l-}) ; impatience , eager desire for or longing after (gen. loc. or comp.) Mn. MBh. &c. ; covetousness , cupidity , avarice (personified as a son of Pusht2i or of Dambha and Ma1ya1) ib.

#prim. #kaGkAla –m.n.- a skeleton \_mbh. KathAs. &c. •• #kaGkAlatA – y4015.014.

\*jd.14 - dravat kAJcana-kAntena - **glimmering/flowing with the beauty of gold =**

lobham nItA: vara-aGganA: - **it filled the pretty girls with lust =** yena mad vapuSA tena - **by which my figure thus =** pazya kaGkAlatA uhyate - **see the corpseness enduring.**

पश्य मे विततास्येन ताप-संशुष्क-कृत्तिना ।

मत्.कङ्कालकुवक्त्रेण वित्रास्यन्ते वने मृगा: ॥४।१५।१५॥

pazya me vitatAsyena tApa-saMzuSka-kRttinA |

mat.kaGkAla-ku.vaktreNa vitrAsyante vane mRgA: ||

4|15|15||

pazya me vitatAsyena x

tApasam x

zuSka-kRttinA x

mat-kaGkAla- **my skeleton with its**

ku-vaktr-eNa - **foul face**

vitrAsyante – **they tremble =**

vane – **in the forest =**

mRgA: – **the deer.**

Even wild beasts are afraid of looking at this decayed, crooked face.'

\*moT. ku-vaktreNa vikRtena mukhena ¶ vitrAsyante vikAra-yuktatvena trAsa-yuktA: kriyante || \*moT\_4,15.14 ||

~m.13-15. 'Ants are seen at places (on the body) where pearl garlands were rolling earlier. See this body. With its liquid gold colour, it made even heavenly ladies lustfully and avariciously drawn to it. Now, this body of mine, is lying like a corpse. Even wild beasts are afraid of looking at this decayed, crooked face.'

~vlm.15. Behold the stags of the forest flying with fear, at the sight of the wide open jaws, and withered skin of my carcass; which with it's horrid mouth, frightens the timid fawns in the woods.

#vitras vitras P. vitrasati, vitrasyati, to tremble, be frightened mbh. kAv. &c.: Caus. vitrAsayati, to cause to tremble, terrify mn. mbh. &c.

#kaGkAla m/n. a skeleton mbh. kathAs. &c.; m. a particular mode in music.

पश्यामि संशुष्कतया शव-उदर-दरी मम ।

प्रकाश-अर्क-अंशु-जालेन विवेकेन\_इव शोभते ॥४।१५।१६॥

pazyAmi saMzuSkatayA zava-udara-darI mama |

prakAza-arka-aMzu-jAlena vivekena\_iva zobhate ||

4|15|16||

pazyAmi - **I see**

saMzuSkatayA mama – w/ **my wizened** =

zava- udara-darI – **my corpse-belly-hole** =

prakAza-arka-aMzu-jAlena – **radiant-sun-beam-net** =

zobhate – **shines** =

iva vivekena – **as if by viveka.Discernment.**

~m.4.15.16-17 'It looks as though this decayed body, lying on this hill-stone, is teaching 'vairagya' with its distorted and crooked face.'
~vlm.16. I see the cavity of the belly of the withered corpse, is filled with sun shine, as the mind of man is enlightened by knowledge.

\*moT. ... zavodaram mRta-zarIra-udaram eva darI || \*moT\_4,15.15 || pazya atisaMzuSkatayA ... ||

I see a hole in the belly of the corpse, and the radiance

of sunlight fills it full at last. -- This is Viveka Discernment!

मत्.तनु: परिशुष्का\_इयम् स्थित-उत्तान-अचल-उपले ।

वैराग्यम् नयति\_इव\_आत्म-तुच्छत्वेन\_अन्तरम् सताम् ॥४।१५।१७॥

mat.tanu: parizuSkA\_iyam sthita-uttAna-acala-upale |
vairAgyam nayati\_iva\_Atma-tucchatvena\_antaram satAm ||4|15|17||
mat.tanu: parizuSkA\_iyam

x

sthita-uttAna-acala-upale
x

vairAgyam nayati\_iva

x

Atma-tucchatvena\_antaram satAm

x

~m.4.15.16-17 'It looks as though this decayed body, lying on this hill-stone, is teaching 'vairagya' with its distorted and crooked face.'
~vlm.17. This dried body of mine, lying flat on the mountain stone, resembles the mind of the wise, abased at the sense of its own unworthiness.

~VA - my dried body, lying motionlessly on the stone, as if teaches dispassion by its own worthlessness

~AS: I agree, except the second line has lost some of the original phrases. I would translate it as: as if carrying good people to dispassion by displaying disregard for itself.

\*moT.17. ... sthitottAnA vanAvanau / ...tucchatvenAmbarasthitAn // mo\_4,15.16 // ambarasthitAn devAn || \*moT\_4,15.16 ||

शब्द-रूप-रस-स्पर्श-गन्ध-लोभाद्\_विमुक्तया ।

निर्विकल्प.समाध्य्\_एव तद्\_एतच्\_छुष्यते गिरौ ॥४।१५।१८॥

zabda-rUpa-rasa-sparza-gandha-lobhAd\_vimuktayA |

nirvikalpa.samAdhy\_eva tad\_etac\_chuSyate girau ||

4|15|18||

zabda-rUpa-rasa-sparza-gandha-lobhAt –

**from sound**-**form**-**flavor**-**touch**-**scent**=**getting =**

vimuktayA  **- by getting free =**

nirvikalpa.samAdhi eva tat – **that is**

etat

zuSyate girau  **- x =**

**Having been liberated from the senses of touch, smell, sound, taste and form, this body gives the impression of being in 'nirvikalpa samAdhi'.**

~sv.18 Totally devoid of sensations, this body remains in a state of utter freedom from thoughts and ideas.

~vlm.18. It seems to be emaciating itself like an ascetic, in his supine hypnotism on the mountain, dead to the perceptions of colour and sound, and of touch and taste, and freed from all its desires and passions.

~m.4.15.18-21. 'Having been liberated from the senses of touch, smell, sound, taste and form, this body gives the impression of being in 'nirvikalpa samādhi'. Liberated from the fickle mind, it is now happily situated.

Ø tt. #**nirvikalpa** - सलिल-अ.व्यतिरेकेण तरङ्गः Not apart from water is the wave, येन भाव्यते by which it is made to become. अम्बु-सामान्यता Just like the water अ.बुद्धिः the absence of the analytic #buddhi निर्विकल्पः स उच्यते is said to be unmodified #nirvikalpa. y6114.008. •• #**nirvikalpa-samAdhi** - nir‑vikalpa=sama‑Adhi - nir‑vi.kalpa=sama‑A.dhi - without-dif.ference=Same-over.thought •• #**samAdhi**: - coming-together-with thought • Sameness of thought, the Sama attitude, sama-bhAva. sama-Adhi. आसीत् संशान्त-संवित्तिः समाधि-परिणामवान् ॥ AsIt samzAnta-sam.vitti: samAdhi-pariNAmavAn || y7016.001. Consider here \*Adhi as affection and \*vyAdhi as infection.

\*moT.18. ...gandhalobhavimuktayA / ...samAdhyeva mama tanvoSyate girau // mo\_4,15.17 // mama tanvA kathambhUtayA | nirvikalpe vikalpa-niSkrAnte cinmAtre | samAdhi: yasyA: | sA | tAdRzyA || \*moT\_4,15.17 ||

मुक्ता-चित्त-पिशाचेन नूनम् सुखम्\_इवास्थिता ।

तनुर्\_दैवत-भङ्गेभ्यो न बिभेति मनाग्.अपि ॥४।१५।१९॥

muktA-citta-pizAcena nUnam sukham\_ivAsthitA |
tanur\_daivata-bhaGgebhyo na bibheti manAg.api ||4|15|19||
mukta-A-citta-pizAcena  **- x =**

nUnam sukham iva AsthitA  **- x =**

tanu: daivata-bhaGgebhya:  **- x =**

na bibheti manAg api  **- x.**

~m.4.15.18-21. 'Having been liberated from the senses of touch, smell, sound, taste and form, this body gives the impression of being in 'nirvikalpa samādhi'. Liberated from the fickle mind, it is now happily situated. It is not afraid, even a little of any destiny or fate. The bliss that this body is enjoying with the 'chitta-vetala' being out of its way, cannot be achieved even by acquiring an empire. See how happily it is sleeping with all doubts subriding, with no curiosity or enthusiasm for anything and with no fancies or imaginations.'

~sv.19 Freed from the goblin of the mind, it remains unaffected by even natural calamities.

~vlm.19. It is freed from the demon of the mind (mental activity), and is resting in its felicity without any apprehension of the vicissitudes of fate and fortune, or fear of fall.

Liberated from the fickle mind, it is now happily situated. It is not afraid, even a little of any destiny or fate.

संशान्ते चित्त-वेताले याम्\_आनन्द-कलाम् तनु: ।

याति ताम्\_अपि राज्येन जागतेन न गच्छति ॥४।१५।२०॥

saMzAnte citta-vetAle yAm\_Ananda-kalAm tanu: |
yAti tAm\_api rAjyena jAgatena na gacchati ||

4|15|20||

saMzAnte citta-vetAle x

yAm\_Ananda-kalAm x

tanu: yAti x

tAm\_api x

rAjyena jAgatena x

na gacchati **- x.**

\*\*moT.20. ... / ... // mo\_4,15.18 // jAgatena jagatsambandhinA || \*moT\_4,15.18 ||
~m.4.15.18-21. 'Having been liberated from the senses of touch, smell, sound, taste and form, this body gives the impression of being in 'nirvikalpa samādhi'. Liberated from the fickle mind, it is now happily situated. It is not afraid, even a little of any destiny or fate. The bliss that this body is enjoying with the 'chitta-vetala' being out of its way, cannot be achieved even by acquiring an empire. See how happily it is sleeping with all doubts subriding, with no curiosity or enthusiasm for anything and with no fancies or imaginations.'

~vlm.20. The felicity which attends on the body, upon the calmness of the demon of the mind; is not to be had, from possession of the vast dominion of the world.

~vwv.2092/20. The element of Joy which the body attains to when the goblin of the mind is extinguished, it does not reach that (Joy) even through sovereignty over the world.

The bliss that this body is enjoying with the 'chitta-vetala' being out of its way, cannot be achieved even by acquiring an empire.

पश्य विश्रान्त-संदेहम् विगत-अशेष-कौतुकम् ।

निरस्त-कलनाजालम् सुखम् शेते कथम् वने ॥४।१५।२१॥

pazya vizrAnta-saMdeham vigata-azeSa-kautukam |
nirasta-kalanAjAlam sukham zete katham vane ||

4|15|21||

pazya - **see**

vizrAnta-saMdeham x

vigata-azeSa-kautukam x

nirasta-kalanA-jAlam x

sukham zete - **happily lies**

katham vane - **how in the woods**

~m. See how happily it is sleeping with all doubts subsiding, with no curiosity or enthusiasm for anything and with no fancies or imaginations.'

~vlm.21. See how happily this body is sleeping in this forest, by being freed from all its doubts and desires in the world; and by its being liberated from the net work of its fancies.

\*moT. // mo\_4,15.19 // ... vizrAntasarveham / nirastakalpanAjAlam sukham zete kalevaram

See how happily it is sleeping with all doubts subsiding, with no curiosity or enthusiasm for anything and with no fancies or imaginations.

चित्त-मर्कट-संरम्भ-संक्षुब्ध: काय-पादप: ।

तथा वेगेन चलति यथा मूलान्\_निकृन्तति ॥४।१५।२२॥

citta-markaTa-saMrambha-saMkSubdha: kAya-pAdapa: |

tathA vegena calati yathA mUlAn\_nikRntati ||

4|15|22||

citta-markaTa-saMrambha-saMkSubdha: –

**Affection-monkey-**saMrambha-saMkSubdha

kAya-pAdapa: – **body-tree =**

tathA vegena calati **– thus speedily he moves =**

yathA AmUlAn nikRntati **- x =**
\*moT. mUlakRntanam vyAvahArikakSobharUpam jJeyam || \*moT\_4,15.20 || yathA mUlAni kRntati ||

~sv.22 Rid of the frolics of the restless monkey known as the mind, this tree of the body has fallen uprooted.

~vlm.22. The body is disturbed and troubled like a tall tree, by the restlessness of the apish mind; and it is hurled down by its excitation like a tree uprooted from its bottom.

The tree of a body is (normally) shaken to its roots by the monkey-mind with all its initiatives and actions.

~m.4.15.22-23. 'The tree of a body is (normally) shaken to its roots by the monkey-mind with all its initiatives and actions.

चित्त-अनर्थ-विमुक्तो\_अद्रौ गज-अभ्र-हरि-विग्रहम् ।

न\_अद्य पश्यति मे देह: परानन्द इव स्थित: ॥४।१५।२३॥

citta-anartha-vimukto\_adrau gaja-abhra-hari-vigraham |
na\_adya pazyati me deha: parAnanda iva sthita: ||

4|15|23||

\*jd.23 -

citta-anartha-vimukta: **- x =**

adrau **– on the mountain =**

gaja-abhra-hari-vigraham **- x =**
na\_adya pazyati me deha: **- x =**

parAnanda iva sthita: **- x =**

~vlm.23. This body being set free from the impulses of the mischievous mind, is sleeping in its highest and perfect felicity, and is quite released from the jarring broils of the world, clashing like the mingled roarings of lions and elephants in their mutual conflict.

~m.4.15.22-23. 'The tree of a body is (normally) shaken to its roots by the monkey-mind with all its initiatives and actions. Now this body is not seeing any such calamitous quarrels between wild elephants and lions on this mountain'. It appears as though it is in supreme bliss.'

~VA - on this mountain (Mandara) body, freed from uselessness of the mind, does not see quarrel of cloud lions and elephants, and stays like in highest ananda. What quarrel is being meant? Fighting of cloud figures or some specific episode or smth else?

~AS: My body, freed from the confusions of the mind, no longer sees varied images (vigraham) of elephants, clouds, animals; it is as if it is in eternal bliss! I don't think any fight is meant, just varied images. One of the pAThabheda is nAdya->nATyam and that means drama; so these images are compared to characters in a drama.
\*moT.23. cittAnarthavimukto 'sau gajAbhraharivibhramam / nAyam pazyati ... // mo\_4,15.21 // gajAbhraharINAm gajameghasiMhAnAm | vibhramam vilAsam | cAJcalyam iti yAvat | na pazyati nAnubhavati || \*moT\_4,15.21 ||
Now this body is not seeing any such calamitous quarrels between wild elephants and lions on this mountain'. It appears as though it is in supreme bliss.'

सर्व.आशा-ज्वर-सम्मोह-मिहिका-शरद्-आगमम् ।

अ-चित्तत्वम्\_विना न\_अन्यत्\_श्रेय: पश्यामि जन्तुषु ॥४।१५।२४॥

sarvAzA-jvara-sammoha-mihikA-zarad-Agamam |

a-cittatvam\_vinA na\_anyat\_zreya: pazyAmi jantuSu ||

4|15|24||

sarva.AzA-jvara-sammoha-mihikA-zarad-Agamam **–**

sarva.AzA-jvara-sammoha-**mist**-**autumn**-**come =**

a-cittatvam\_vinA na\_anyat\_zreya: - **except the state of disaffection, no other virtue/good**

pazyAmi jantuSu - **do I see among people.**

~vwv.2093/24. I do not see among living beings another virtue (or felicity) except the state of absence of the mind, which is the arrival of the autumnal season for the mist that is the delusion arising from the fever of all desires.

~vlm.24. Every desire is a fever in the bosom, and the group of our errors is as the mist of autumn; and there is no release of mankind from these, save by the impassionateness of their minds.

~m.4.15.24-26. 'For beings, there seems to be nothing better than dissolution of mind ('achittatvam') which is like the deep mist in the autumn season. ...'

#**AzA** - wish, desire, hope, expectation, prospect AV.KSS.&c

त एव सुख-संभोग-सीमान्तम्\_समुपागता: ।

महा.धिया शान्त.धियो ये याता विमनस्कताम् ॥४।१५।२५॥

ta eva sukha-saMbhoga-sImAntam\_samupAgatA: |

mahA.dhiyA zAnta.dhiyo ye yAtA vimanaskatAm ||

4|15|25||

\*jd.25. ta eva ते एव **those only =** sukha-saMbhoga-sImAntam सुख-संभोग-सीमान्तम् **pleasure-delight-limit =** samupAgatA: समुपागताः **have attained =**mahAdhiyA महा.धियाः **great thinkers =** zAnta.dhiya: शान्त-धि यः **peaceful thinkers =** ye yAtA ये याताः **who have gone.to =** vimanaskatAm विमनस्कताम् **repose of mind.**

~vwv.2094 25. Those persons with tranquil minds, who have gone to he state of absence of the mind through their lofty intellect, have alone arrived at the utmost limit of enjoyment of pleasures.

~m.4.15.24-26. Men of wisdom and peace have achieved the highest bliss (have reached the ends of the regions of happiness). I am seeing this body which is free of all stages of sorrow. It is now lying without mind.'

~vlm.25. They have gone over the bounds of worldly enjoyments, who have had the high-mindedness, to lay hold on the tranquility of their minds.

~AS: Only those people reached the limits of ultimate pleasure, who with great intellect achieved detachment (vimannaskatA) by a peaceful mind.

 Only the great, whose thoughts attain the limits of worldly delight,

whose thoughts have come to peace, achieve a mind entered into repose.

\*jd.25. ta eva ते एव **those only =** sukha-saMbhoga-sImAntam सुख-संभोग-सीमान्तम् **pleasure-delight-limit =** samupAgatA: समुपागताः **have attained =**mahAdhiyA महा.धियाः **great thinkers =** zAnta.dhiya: शान्त-धि यः **peaceful thinkers =** ye yAtA ये याताः **who have gone.to =** vimanaskatAm विमनस्कताम् **repose of mind.**

सर्व.दु:ख-दशामुक्ताम्\_संस्थिताम्\_विगत-ज्वराम् ।

दिष्ट्या पश्यामि\_अमननाम्\_वने तनुम्\_इमाम्\_अहम् ॥४।१५।२६॥

sarva.du:kha-dazAmuktAm\_saMsthitAm\_vigata-jvarAm |
diSTyA pazyAmi\_amananAm\_vane tanum\_imAm\_aham ||

4|15|26||

\*jd.26 - sarva.du:kha-dazA=muktAm / -dazAm\_uktAm - **it is all.sorrow-state=free / \_said-to-be** = saMsthitAm\_vigata-jvarAm - **composed, free of its fevers** = diSTyA - **what a treat! =** pazyAmi - **I see/know =** a-mananAm\_vane tanum\_imAm\_\*aham - **this mindless body in the woods.**

~sv.26 It is indeed good fortune that I am able to see this body, liberated from sorrow, in this dense forest."

by my good fortune, that I came to find this body of mine, resting in these woods Without its troublesome mind; and freed from all its tribulations and feverish anxieties.

~m.4.15.24-26. ...I am seeing this body which is free of all stages of sorrow. It is now lying without mind.'

\*moT. ...dazAmuktAm **saMzAntAm** vigatajvarAm / ... // mo\_4,15.24 // ~vlm.26. It is

#jvar ‑> #jvara –m.- (g. वृषा\*दि) fever (differing according to the different #doSa-s दोषस् or humors of the body supposed to be affected by it ; "leader and king of all diseases" Sus3r.) MBh.&c.

#diz ‑> #diSTi –f.- direction, prescription; auspicious juncture, good fortune, happiness (esp. instr. #diSTyA, thank heaven! I congratulate you on your good luck! often with #vardhase, you are fortunate).

\*jd.26 - sarva.du:kha-dazA=muktAm / -dazAm\_uktAm - **it is all.sorrow-state=free / \_said-to-be** = saMsthitAm\_vigata-jvarAm - **composed, free of its fevers** = diSTyA - **what a treat! =** pazyAmi - **I see/know =** a-mananAm\_vane tanum\_imAm\_\*aham - **this mindless body in the woods.**

**rAma said**

**—**

**.**

भगवन्\_सर्वधर्मज्ञ भार्गवेण तदा किल ।

सु.बहून्य्\_उपभुक्तानि शरीराणि पुन:पुन: ॥४।१५।२७॥

bhagavan\_sarvadharmajJa bhArgaveNa tadA kila |
su.bahUny\_upabhuktAni zarIrANi puna:puna: ||

4|15|27||

\*moT.27.

atra zrIrAma: pRcchati
 bhagavan sarvadharmajJa bhArgaveNa tadA kila /
 subahUny upabhuktAni zarIrANi puna: puna: // mo\_4,15.25 //
~m.4.15.27 Sri Rāma 27-28. O Bhagawan, knower of all dharmas, when Sukra had so many bodies, which he had worn during his births again and again, why should he be so much concerned about the one as Bhrigu's son?
~sv.27-28 RAMA asked: Holy sir, even though as you have just said Sukra had passed through countless embodiments, why is it that he bemoaned the fate of the body which was born of Bhrgu?

~vlm.27. Ráma said:—Venerable Sir, that art versed in all knowledge, you have already related of Súkra's passing through many births in different shapes; and feeling all their casualties of good and evil.

भृगुणा\_उत्पादिते काये तत्.तस्मिंस्\_तस्य किम् पुन: ।

महान्\_अतिशयो जात: परिदेवनम्\_एव वा ॥४।१५।२८॥

bhRguNA\_utpAdite kAye tat.tasmiMs\_tasya kim puna: |
mahAn\_atizayo jAta: paridevanam\_eva vA ||

4|15|28||
bhRguNA x

utpAdite kAye tat.tasmiMs\_tasya kim puna: x
mahAn\_atizayo jAta: x

paridevanam\_eva vA **- x =**

~m.4.15.28 Sri Rāma 27-28. O Bhagawan, knower of all dharmas, when Sukra had so many bodies, which he had worn during his births again and again, why should he be so much concerned about the one as Bhrigu's son?
~sv.27-28 RAMA asked: Holy sir, even though as you have just said Sukra had passed through countless embodiments, why is it that he bemoaned the fate of the body which was born of Bhrgu?

~vlm.28. How was it then that he regretted so much for his body begotten by Bhrigu; in disregard of all his other bodies; and the pains and pleasures which attended upon them?

\*moT.28. ... kim mune / ... // mo\_4,15.26 // atizaya: atizayajJAnam || \*moT\_4,15.25-26 ||

**vasiShTha said**

**—**

**.**

शुक्रस्य कलना राम या\_असौ जीव-दशाम् गता ।

कर्म-आत्मका समुत्पन्ना भृगोर्\_भार्गव-रूपिणी ॥४।१५।२९॥

zukrasya kalanA rAma yA\_asau jIva-dazAm gatA |
karma-AtmakA samutpannA bhRgor\_bhArgava-rUpiNI ||

4|15|29||

zukrasya kalanA **- shukra's Imagining =**

o **rAma** =

yA asau jIva-dazAm gatA **- which has come to the state of Living.jIva =**
karma-AtmakA x

samutpannA x

bhRgor\_bhArgava-rUpiNI **- the bhArgava form of bhRgu.**

~m.4.15.29 Sri Vasista O Rāma, the outfit/body that is called Sukra, is the active form of Bhrigu which reached the livahood.

~sv.29 VASISTHA replied: Rama, it is because all the other bodies were the hallucinations of this original body, which was that of Sukra the son of sage Bhrgu.

~vlm.29. Vasishtha answered:—Ráma! the other bodies of Súkra were merely the creations of his imagination; but that of Bhárgava or as the son of Bhrigu, was the actual one, as produced by the merit of his pristine acts. (Here the gloss is too verbose on the theory of metempsychosis; but the literal meaning of the couplet is what is given above).

~VA - of zukra's imagination becoming jiva are these other bodies,

while the form of bhrigu's son arose by own karma.

~AS: kalanA is not like kalpanA. The meaning should be: This creation ( kalanA) of zukra by bhRgu which led to his birth in the bhRgu family (bhArgava-rUpiNI) arose from prior karma. The karma can be interpreted to be of bhRgu or zukra.

\*moT.29. ... / karmAtmikA ... // mo\_4,15.27 // kalanA zukrajIvaprAdurbhAvakArI samvidAkhya: spanda: | zukrasya jIvadazAm zukrasambandhijIvAvasthAm | bhRgor iti paJcamI | seti zeSa: || \*moT\_4,15.27 ||

सा हि\_इदम्.प्रथमत्वेन समुपेत्य परात्\_पदात् ।

भूत.आकाश-पदम् प्राप्य वात-व्यावलिता सती ॥४।१५।३०॥

sA hi\_idam.prathamatvena samupetya parAt\_padAt |

bhUta.AkAza-padam prApya vAta-vyAvalitA satI ||

4|15|30||

sA [kalanA] hi idam x

prathamatvena x

samupetya x

parAt padAt x

bhUta-AkAza-padam prApya x

vAtavyAvalitA satI **- x =**

\*moT. sA hi ... idamprathamatvena tatpUrvatvena | sametya samyak utthAya | // mo\_4,15.28 // ... sametya paramAt padAt ...

~m.4.15.30 This Bhargava form was existing in an airy form having obtained the status of 'bhutakasa' (ether of elements). This status was obtained from the supreme because of it being the first body (after deluge/dissolution).

~sv.30 Soon after creation at the end of the previous dissolution, on account of the will of the infinite consciousness, the jiva or the living soul which became the food that entered the body of the sage Bhrgu, was later born as Sukra.

~vlm.30. This was the first body with which he was born by the will of his Maker, being first formed in the form of subtile air, and then changed into the shape of wind.

~??.30 This Bhargava form was existing in an airy form having obtained the status of 'bhutakasa' (ether of elements). This status was obtained from the supreme because of it being the first body (after deluge/dissolution).

भू #bhU**tAkAza** ‑ When someone asked ramaNa, 'It is said that cidAkAza itself is #AtmasvarUpa (image of AtmA) and that we can view it only with the help of the mind. How can we see it if the mind has subsided?', Bhagavan replied: 'If the sky is taken as an illustration it must be stated to be of three varieties, #cidAkAza, चित् #cittAkAza, and #bhUtAkAza. The natural state is called cidAkAza, the I-feeling that is born from cidAkAza is cittAkAza. As that cittAkAza expands and takes the shape of all the #bhUta.s (elements) this is all bhUtAkAza. When the cittaAkAza which is consciousness of the self ("I") does not see the cidAkAza but sees the bhUtAkAza it is said to be #mano AkAza and when it leaves mano AkAza and sees cidAkAza it is said to be #cinmaya (pure consciousness). The subsiding of the mind means that the idea of multiplicity of objects vanishes and the idea of oneness of objects appears. When that is achieved everything appears natural.'

प्राण-अपान-प्रवाहेन प्रविश्य हृदयम् भृगो: ।

क्रमेण वीर्यताम्\_एत्य संपन्न-औशनसी तनु: ॥४।१५।३१॥

prANa-apAna-pravAhena pravizya hRdayam bhRgo: |

krameNa vIryatAm\_etya saMpanna-auzanasI tanu: ||

4|15|31||

prANa-apAna-pravAhena **- thru the flow of prANa & apAna =**

pravizya hRdayam bhRgo: **- has entered the heart of bhRgu =**

krameNa vIryatAm\_etya x

saMpanna-auzanasI tanu: **- x =**

\*moT.31. ... // mo\_4,15.29 // auzanasI tanu: zukra-zarIrarUpA | yugmam || \*moT\_4,15.28-29||
~m.4.15.31 This etherican has entered the heart of Bhrigu and gradually got converted as semen. From that this body called Sukra was created/born.

~sv.31 Soon after creation at the end of the previous dissolution, on account of the will of the infinite consciousness, the jiva or the living soul which became the food that entered the body of the sage Bhrgu, was later born as Sukra.

~vlm.31. This wind entered into heart of Bhrigu in a flux for the vital and circulating breaths, and being joined in time with the semen, formed the germ of Súkra's body. (so called from the seed-súkra).

विहित-ब्राह्म-संस्कारा तत: सा पितुर् अग्रगा ।

कालेन महता प्राप्ता शुष्क-कङ्काल-रूपताम् ॥४।१५।३२॥

vihita-brAhma-saMskArA tata: sA pitur agragA |
kAlena mahatA prAptA zuSka-kaGkAla-rUpatAm ||

4|15|32||

vihita-brAhma-saMskArA **- the genes fitting a brAhmaNa =**

tata: x

sA pitur agragA **- having first been his father's =**

kAlena mahatA prAptA – **after long time was got =**

zuSka-kaGkAla-rUpatAm - **withered-skeleton-form**.

~m.32 This body got all the brahmanic rites (samskāras like upanayanam etc.) done by Bhrigu, the father. That body became this decayed body due to the compulsive and great effect of time.

~sv. 32 It was in that embodiment that this soul had all the rites and rituals appropriate to the birth of a brahmana boy.

~vlm.32. The person of Súkra, received the Bráhmanical sacraments, and became an associate of the father; till at last it was reduced to the form of a skeleton in course of a long time.

~VA. there body (of zukra) got all brahma rituals done pitur-agragA?, and after some long time become dry skeleton.

~AS. pitur agragA means in front of his father and the implied meaning is that that body received all the saMskArA: appropriate for a Brahmin under his father's supervision.

इदम्.प्रथमम्\_आयाता यदा\_असौ ब्रह्मणस्\_तनु: ।

अतस्\_ताम् प्रति शुक्रेण तदा तत्-परिदेवितम् ॥४।१५।३३॥

idam.prathamam\_AyAtA yadA\_asau brahmaNas\_tanu: |

atas\_tAm prati zukreNa tadA tat-paridevitam ||

4|15|33||

idaM-prathamam AyAtA x

yadA asau brahmaNa: tanu: x

atas tAm prati zukreNa x

tadA tat par-idevitam **- x.**

kim tu pradarzitam tena zokavyAjena dhImatAm /
\*mo. vairAgyapratipattyai tat pRthaktvam dehadehino: // mo\_4,15.33 // kim tv iti pakSAntare | tathA ca paropakArArtham eva zukreNa paridevanam kRtam iti bhAva: || \*moT\_4,15.33 || \*moT. ... idam prathamam tatpUrvam | tat paridevitam tAdRzam paridevanam kRtam || \*moT\_4,15.31 || ... yadA sA brahmaNas tanu: | ... ||

~m.4.15.33 Because this body was obtained thus (at the beginning of Kalpa) as the body of a brahmin, Sukra was grieved about it.

~sv.33 Why did Sukra (now known as Vasudeva) bemoan that body?

~vlm.33. Because this was the first body which Súkra had obtained from Brahmá the creator, it was on this account that he lamented so much for it. (Súkra the son of Bhrigu, was the grandson of Manu—the first human being, after creation of the world called kalpárambha).

Because this body was obtained thus (at the beginning of Kalpa) as the body of a brahmin, Sukra was grieved about it.

वीतरागो\_अप्य्\_अन्.इच्छो\_अपि समङ्गा.विप्र-रूपवान् ।

स शुशोच तनुम् शुक्र: स्वभावो ह्य्\_एष देह.ज: ॥४।१५।३४॥

vItarAgo\_apy\_an.iccho\_api samaGgA.vipra-rUpavAn |

sa zuzoca tanum zukra: svabhAvo hy\_eSa deha.ja: ||

4|15|34||

vItarAga: api aniccha: **- x =**

api samaGgA-vipra-rUpavAn **- x =**

sa: zuzoca tanum zukra: **- x =**

svabhAva: hi eSa deha-ja: **- for such is the nature of the body-born.**

~m.4.15.34 Even though the Samanga brahmin (Sukra's later birth) was detached and had no desire and will, this Sukra wept because it is the nature of any embodied being.

~sv.34 Why did Sukra (now known as Vasudeva) bemoan that body?

~vlm.34. Though impassionate and devoid of desire as Súkra was, yet he sorrowed for his body, according to the nature of all being born of flesh (dehaja). (All flesh is subject to sorrow).

~VA - although indifferent to wishes and desires, being wise of samanga river, zukra lamented over his body, for it is the nature of embodied.

~AS: I agree, except "wise of samanga river" should probably be "in the form of a Brahmin on the samanga river"

ज्ञस्य-अ.ज्ञस्य च देहस्य यावद्\_देहम्\_अयम् क्रम: ।

लोकवद्\_व्यवहारो\_अयम् सक्त्या\_अस्.अक्त्या\_अथवा सदा ॥४।१५।३५॥

jJasya-a.jJasya ca dehasya yAvad\_deham\_ayam krama: |
lokavad\_vyavahAro\_ayam saktyA\_as.aktyA\_athavA sadA ||

4|15|35||

jJasya-a.jJasya ca **– of the Knower and non.Knower =**

dehasya yAvat **- x =**

deham\_ayam **- x =**

krama: **- x =**
lokavat **- x =**

vyavahAra: ayam **- x =**

saktyA\_a.saktyA **- x =**

athavA sadA **– otherwise always.**

~m.4.15.35 Whether one is a jnani or ajnani, as long as one has a body they will behave so in worldly matters. The only difference is whether they are interested or disinterested (in life).

~sv.35 Whether one is wise or ignorant, as long as the body lasts its functions continue unaltered according to its nature. And the embodied person functions as it is appropriate in the world, either attached or unattached.

~vlm.35. This is the way of all flesh, whether it be the body of a wise or unwise man, (to mourn for its loss). This is usual custom of the world, whether the person was mighty or not.

\*moT.35. jJasyAjJasya ca dehasya yAvajjIvam ayam krama: /
 lokavad vyavahAro yat saktyAsaktyAtha vA sadA // mo\_4,15.34 //
atha vA pakSAntare | dehasya vyavahAra: iti sambandha: | yad vA lakSaNayA | dehasya dehina ity artha: | tathA ca jJasya dehasyAjJasya vA dehasyety artha: | jJasyAsaktyA ajJasya saktyeti kramo jJeya: || \*moT\_4,15.34 ||

ये परिज्ञात-गतयो ये च\_अज्ञा: पशु-धर्मिण: ।

लोक-संव्यवहारेषु ते स्थिता वन-जालवत् ॥४।१५।३६॥

ye parijJAta-gatayo ye ca\_ajJA: pazu-dharmiNa: |

loka-saMvyavahAreSu te sthitA vana-jAlavat ||

4|15|36||

\*jd.36 - ye parijJAta-gataya: **- x =**

ye ca ajJA: pazu-dharmiNa: **- x =**

loka-saMvyavahAreSu **- x =**

te sthitA vana-jAlavat **– x.**

~sv. Whether they have attained knowledge or not or even of animal nature, they behave as if they are in the net of the worldly affairs.

~vlm.36. They who are acquainted with the course of nature, as also those that are ignorant of it as brutes and beasts; are all subject to the course of the world, as if they are bound in the net of fate and liable to grief and sorrow.

~m.4.15.36 Whether they have attained knowledge or not or even of animal nature, they behave as if they are in the net of the worldly affairs.

\*moT. ... vanajAlam sthitatvamAtre upamAnam jJeyam || \*moT\_4,15.35 ||

व्यवहारे यथैव\_अज्ञस्\_तथैव\_अखिल-पण्डित: ।

वासनामात्र-भेदो\_अत्र कारणम् बन्ध.मोक्ष-दम् ॥४।१५।३७॥

vyavahAre yathaiva\_ajJas\_tathaiva\_akhila-paNDita: |
vAsanAmAtra-bhedo\_atra kAraNam bandha.mokSa-dam ||

4|15|37||

vyavahAre **- in affairs =**

yathaiva\_ajJa: **- just like someone unWise =**

tathaiva\_akhila-paNDita: **- like that wholly learnèd =**
vAsanA.mAtra-bheda: atra  **- a vAsanA-measured difference here =**

kAraNam bandha.mokSadam **– a cause that bestows Bondage & Freedom.**

~m.4.15.37 In world affairs ignorant and people with knowledge differ in the character of vāsanas (that they bring with them). And this is the cause of bondage and liberation.

~vwv.2414/4.15.37. In behaviors (or worldly affairs), as the ignorant person is, just so is the one who is wholly wise. In this respect, the difference of (or the existence or absence of) mere desire is the cause producing bondage or liberation.

~vlm.37. The wise as well as the unwise, are on an equal footing with respect to their nature and custom. It is only the difference in desire that distinguishes the one from the other, as it is the privation of or bondage to desires, that is the cause of their liberation or enthralment in this world. It is also the great aim that distinguishes the great, from the mean-mindedness of the base.

~sv.36-37 The difference between the two lies in their mental dispositions: in the case of the wise these are liberating and in the case of the ignorant these are binding.

\*moT.37. vyavahArI yathaivAjJas tathaiva kila paNDita: / ... bandhamokSayo: // mo\_4,15.36 // vAsanAmAtrabheda: zuddhatva-azuddhatvena jJeya: || \*moT\_4,15.36 ||

यावच्\_छरीरम् तावद्.द्\_हि दु:खे दु:खम् सुखे सुखम् ।

असंसक्त-धियो धीरा दर्शयन्त्य्\_अ-प्रबुद्धवत् ॥४।१५।३८॥

yAvac\_charIram tAvad.d\_hi du:khe du:kham sukhe sukham |

asaMsakta-dhiyo dhIrA darzayanty\_a-prabuddhavat ||

4|15|38

||

**so long as there's a body**

**just so long as**

**pain is pain**

**pleasure is pleasure**

**:**

**unattached in their thoughts**

**the wise appear like the unawakened**

**.**

~vwv.2415/4.15.38. As long as the body exists, so long there is indeed distress in trouble and joy in well-being. The wise ones whose minds are unattached show themselves (or appear) as unenlightened ones.

~m.4.15.38 As long as this corporeal body exists, there is grief and grief and joy and joy. Even great souls with intelligence, with a detached mind, look like unenlightened people.

~sv.38 As long as there is the body, so long shall pain be painful and pleasure pleasant: but the wise are not attached to either.

~vlm.38. As long as there is the body, so long is there the feeling of pleasure in pleasure and that of pain in pain. But the mind which is unattached to and unaffected by them, feigns to itself the show of wisdom.

\*moT. darzayanti anyAn prati darzayanti | na tu svayam pazyanti || \*moT\_4,15.37 ||

\*jd.38 - yAvat\_zarIram **- so long as there's a body =** tAvat hi **- just so long =** du:khe du:kham **- there is pain in pain =** sukhe sukham **- pleasure in pleasure =** a-saMsakta-dhiya: dhIrA: - **unattached in their thoughts, the wise =** darzayanti  **- appear =** a-prabuddhavat **– like the unawakened.**

सुखेषु सुखिता नित्यम् दु:खिता दु:ख-वृत्तिषु ।

महात्मानो हि दृश्यन्ते दृश्य एव\_अ-प्रबुद्धवत् ॥४।१५।३९॥

sukheSu sukhitA\_ nityam du:khitA du:kha-vRttiSu |
mahAtmAno hi dRzyante dRzya\_ eva\_a-prabuddhavat ||

4|15|39

||

**in pleasures ever pleasured**

**pained by painful affairs**

**even Great.Souled mahAtma.s seem to be**

**like the unawakened in the world**

**.**

~m.4.15.39 Feeling very happy in times of happiness and suffering great grief in conditions of sorrow, even great souls appear to be unenlightened.

~sv.39 Rejoicing in joy and suffering in suffering, the great ones appear to behave like the ignorant, though in fact they are enlightened.

~vlm.39. Even great souls are seen to feel happy in pleasure and become sorrowful in matters of pain; and show themselves as the wise in their outward circumstances,

\*moT.39. ... / ... dRzyante **nUnam antas tu zItalA**: // mo\_4,15.38 //
zItalA: sukhadu:khakRtakSobharahitA: || \*moT\_4,15.38 ||
\*jd.39 - sukheSu sukhitA: nityam – **in pleasures ever pleasured =** du:khitA du:kha-vRttiSu – **pained by painful affairs =** mahAtmAna: hi dRzyante – **the Great.Souls too are seen to be =** dRzye eva\_a-prabuddhavat  **- like the unawakened in the world.**

सूर्यस्य प्रतिबिम्बानि क्षुभ्यन्ति न पुन: स्थिरम् ।

चलाचलतया तज्.ज्ञो लोक-वृत्तिषु तिष्ठति ॥४।१५।४०॥

sUryasya pratibimbAni kSubhyanti na puna: sthiram |

calAcalatayA taj.jJo loka-vRttiSu tiSThati ||

4|15|40

||

**the sun himself**

**reflected in still water**

**when the breeze blows**

**shakes**

**.**

**but the wise man is undisturbed**

**tho engaged in worldly activity**

**.**

~m.4.15.40 People with knowledge stay stable even when shaken by worldly events unlike the disturbed reflections of sun which do not return back to stability (easily).

~vlm.40. The shadow of the sun, is seen to shake in the water, but not so the fixed sun himself; so the wise are moved in worldly matters, though they are firm in their faith in God.

\*jd.40 - sUryasya pratibimbAni kSubhyanti  **- of the sun the reflections stir =** na puna: sthiram – **not again still =** cala-a.calatayA – **thru the stilling of motion =** taj.jJa: loka-vRttiSu tiSThati  **- a ThatKnower abides in worldly affairs.**

\*moT. ekasyaikadaiva ... sthiram vapu: dRDham stambhAkhyam svarUpam | kSubhyantIty antargataNic | kau prayogau | te na kSobhayantIty artha: | karmendriyANy upalabdhyAkhyakarmakArINi jJAnendriyANIty artha: || \*moT\_4,15.39 || stambhasya pratibimbAni kSubhyanti na vapu: sthiram / jJasya karmendriyANy eva kSubhyanti na mana: sthiram calAcalatayA tajjJo lokavRttiSu tiSThati / adhaHsthitir iva svaccham pratibimbeSu bhAskara: // mo\_4,15.40 // calAcalatayA atyantacAJcalyena | bhAskara: kathambhUta: | adha: adhodeze | sthiti: avasthAnam yasya | sa: || \*moT\_4,15.40 ||

अवस्थित इव स्वस्थ: प्रतिबिम्बेषु भास्कर: ।

संत्यक्त-लोक-कर्म\_अपि बुद्ध एव\_अ.प्रबुद्ध-धी: ॥४।१५।४१॥

avasthita iva svastha: pratibimbeSu bhAskara: |
saMtyakta-loka-karma\_api buddha eva\_a.prabuddha-dhI: ||

4|15|41||

avasthita iva svastha: x

pratibimbeSu bhAskara: x
saMtyakta-loka-karma\_api x

buddha eva\_a.prabuddha-dhI: **- x =**

\*moT. atyaktamohalIlo\_api mukta eva prabuddhadhI: // mo\_4,15.41 //
prabuddhadhItvAprabuddhadhItvayor evAtra bandhamokSau prati kAraNatvam iti bhAva: || \*moT\_4,15.41 ||
~m.4.15.41 Just like recovering the images of sun into a stable state, even an ignorant person can become like an enlightened one with intelligence when worldly works are given up.

~vlm.41. As the unmoved and fixed sun, seems to move in his shadow on the wave, so the wise man who has got rid of his worldly concerns, still behaves himself like the unwise in it.

~VA - like sun stays as itself (unmoving) among (moving) reflections, so even unawakened intellect becomes as if awakened upon leaving worldly actions.

~AS: I agree, except the analogy in the second line is to be reversed. As the Sun that is fixed(svasthaH), appears in the reflections (to be moving), an enlightened one who has forsaken all worldly actions

मुक्त-बुद्धि-इन्द्रिय: मुक्त: बद्ध-कर्म-इन्द्रिय: अपि हि ।

बद्ध-बुद्धि-इन्द्रिय: बद्ध: मुक्त-कर्म-इन्द्रिय: अपि हि ॥४।१५।४२॥

mukta-buddhi-indriya: mukta: baddha-karma-indriya: api hi |

baddha-buddhi-indriya: baddha: mukta-karma-indriya: api hi ||

4|15|42||

mukta-buddhi-indriya - **a function of a free Intellect =**

mukta: - **is free =**

baddha-karma-indriya: - **a karma-bound function =**

api hi - **tho it may be =**

baddha-buddhi-indriya: - **a function of a bound Intellect**

baddha: - **is bound**

mukta-karma-indriya: api hi - **a karma-free function tho it may be.**

~vwv.2414/4.15.37. One who has liberated organs of perception (i.e. the ear, skin, eye, tongue and nose) is (really) liberated, though he is indeed one with his organs of action (the tongue, hands, and the organs of generation and elimination), bound (to worldly activities). The one with his organs of perception bound (to world-experience) is (really) bound, though he is indeed one with liberated organs of action.

~sv.42 He whose sense-organs are freed but whose organs of action are restrained is liberated; he whose sense-organs are bound but whose organs of action are free and unrestrained is in bondage. The wise behave appropriately in society though inwardly they are free of all need to conform.

~vlm.42. He is free who has the freedom of his mind, although his body is enthralled in bondage; but he labours in bondage whose mind is bethraled by error, though he is free in his body. (True liberty consists in moral and not in bodily freedom).

~m.4.15.42 One, who is free from mental sense, is liberated even if his sense organs of action are bound. When the mental sense is bound, he is bound even if the sense organs of action are free.

\*moT. hi-zabda: prasiddhau || \*moT\_4,15.42 ||

one, who is free from mental sense, is liberated even if his sense organs of action are bound. When the mental sense is bound, he is bound even if the sense organs of action are free.

\*jd.42 - mukta-buddhi-indriya - **a function of a free Intellect =** mukta: - **is free =** baddha-karma-indriya: - **a karma-bound function =** api hi - **tho it may be =** baddha-buddhi-indriya: - **a function of a bound Intellect =** baddha: - **is bound =** mukta-karma-indriya: api hi - **a karma-free function tho it may be.**

सुख-दु:ख-दृशो लोके बन्ध-मोक्ष-दृशस्\_तथा ।

हेतुर्\_बुद्धि\_इन्द्रियाण्य्\_एव तेजांसि\_इव प्रकाशने ॥४।१५।४३॥

sukha-du:kha-dRzo loke bandha-mokSa-dRzas\_tathA |

hetur\_buddhi\_indriyANy\_eva tejAMsi\_iva prakAzane ||

4|15|43||

sukha-du:kha-dRza: loke x

bandha-mokSa-dRza: tathA x

hetu: buddhi-indriyANi eva x

tejAMsi iva prakAzane **- x =**

~vwv.2417/4.15.43. Only the organs of perception are the cause of the knowledge (or experience) of pleasure and pain and the knowledge (or the discerning) of bondage and liberation, as lights are (the cause) in illuminating (objects).

~m.4.15.43 Happiness and sorrow, bondage and liberation – the cause of these is the mind (and undiscerning intelligence). It is like fire being the cause of light.

~vlm.43. The causes of happiness and misery as also those of liberty and bondage, are the feelings of the mind; as the sun-beams and flame of fire, are the causes of light.

~VA - appearance of sorrow and happiness in the world, as well as bondage and liberation depend on (freedom or bondage of) sense organs only, like light is the source of illumination.

~AS: I agree, except buddhi+indriyANi should be the thinking organs - mind in its intellectual form. The usual organs are called karma-indriya here, they are the sense organs.

\*moT. sukha-du:kha-dRza: loke bandha-mokSa-dRza: tathA – hetu: buddhi-indriyANi eva tejAMsi iva prakAzane = > sukha-du:kha-dRza: sukha-du:kha-bhogasya || ¶ prakAzane arthaprakaTatAkaraNe || \*moT\_4,15.43 || ... bandha-mokSadRzos tathA ...

Happiness and sorrow, bondage and liberation – the cause of these is the mind (and undiscerning intelligence). It is like fire being the cause of light.

बहिर्-लोक-उचित-आचारस्\_त्व्\_अन्तर्.आचार-वर्जित: ।

समो ह्य्\_अतीव तिष्ठ त्वम् संशान्त-सकल-एषण: ॥४।१५।४४॥

bahir-loka-ucita-AcAras\_tv\_antar.AcAra-varjita: |

samo hy\_atIva tiSTha tvam saMzAnta-sakala-eSaNa: ||

4|15|44||

bahir-loka-ucita-AcAras tu - tho outer-world-suitable-conduct – **while carrying-on suitably in the outer world** = antar-AcAra-varjita: - inner-conduct-without – **without interior activity =**

sama: hy\_atIva tiSTha tvam - remain totally equable – asan iva in MoT

saMzAnta-sakala-eSaNa: - subdued-totally-desire/wishes – with all intentions fully subdued.

\*moT. ... || ... / samo 'sann iva tiSTha ... // mo\_4,15.44 // anta: manasi || \*moT\_4,15.44 ||

~m.44 O Rāma, while acting outside in accordance with the accepted practices, be without any prompting for action inside. Rising above delusions/self-delusions, be quiet without any desires.

~sv.44 O Rama, renounce all cravings and longings and do what needs to be done, in the realisation that you are ever the pure infinite consciousness.

~vwv.2227/44. You remain exceedingly even with all desires extinguished, having a behavior suitable to the world outwardly, but, destitute of customary observances within.

~vlm.44. Therefore conform thyself with the custom of the society in thy outward conduct; but remain indifferent to all worldly concerns in thy inward mind.

While you carry-on suitably

in the external world, without

interior activity,

remain totally equable,

with all intentions quite subdued.

#eSaNa #eSanA एषण - seeking for, wishing Nir.; eSaNA - seeking with desire; eSaNam - solicitation MBh —¶mw - -

#saMzAnta संशान्त sam-zAnta - -adj.- thoroughly pacified; #saMzAnti संशान्ति f. extinction. —¶mw - - subdued, samo hy atIva tiSTha tvam saMzAnta-sakala-eSaNa: | `y4015.044 <a2227> —¶jd -

सर्व.एषणा-विमुक्तेन स्व.आत्मनात्मनि तिष्ठता ।

कुरु कर्माणि कार्याणि नूनम् देहस्य संस्थिति: ॥४।१५।४५॥

sarva.eSaNA-vimuktena sva.AtmanAtmani tiSThatA |
kuru karmANi kAryANi nUnam dehasya saMsthiti: ||

4|15|45||
sarva.eSaNA-vimuktena x

sva.AtmanAtmani x

tiSThatA x
kuru karmANi kAryANi x

nUnam dehasya saMsthiti: **- x =**
\*moT.45. ... / ... nUnam sAmanasi sthiti: // mo\_4,15.45 // he rAma | tvam | sarvaiSaNAvimuktena | ata eva Atmani na tu anAtmarUpeSu viSayeSu | tiSThatA AtmanA manasA | kAryANi niyatAni | karmANi kuru | nUnam nizcayena | sA amanasi sthiti: manasi sthiti: na bhavati || \*moT\_4,15.45 ||
~m.4.15.45 Liberated from all desires, abiding in the self, perform all works and actions while staying in the body.

~vwv.2228/45. Perform actions that ought to be done, by the mind freed from all desires and established in the Self, (since) there is certainly the continuance of the body.

~vlm.45. Remain true to thyself, by giving up thy concerns in the world; but continue to discharge all thy duties in this world by the acts of thy body. (Keep your soul to yourself, but devote your body to the service of the world).

~VA - second line - do what has to be done now, as one having the body?.

~AS:The AB commentary says nUnam iti hetau - and interprets the last part as the existence of the body is the reason for this.

आधि-व्याधि-महावर्त-गर्त-संसार-वर्त्मनि ।

ममता\_उग्रा\_अन्धकूपे\_अस्मिन्\_मा पताताप-दायिनि ॥४।१५।४६॥

Adhi-vyAdhi-mahAvarta-garta-saMsAra-vartmani |
mamatA\_ugrA\_andhakUpe\_asmin\_mA patAtApa-dAyini ||

4|15|46||

Adhi-vyAdhi-mahAvarta-garta-saMsAra-vartmani **-**

**Adhi-vyAdhi-whirlpool**-garta-**saMsAra**-vartmani **=**

mamatA\_ugrA **- the terrible Myness =**

andhakUpe\_asmin\_mA pata x

AtApa-dAyini **- x =**

\*moT. AdhivyAdhimahAvarte garte saMsAravartmani / ... // mo\_4,15.46 //
mamatogrAndhakUpe kathambhUte | saMsAravartmani saMsArarUpe mArge | garte gartatayA sthite || \*moT\_4,15.46 ||
~m.4.15.46 Do not fall into the abyss of mutable world which is full of mental and physical ailments. In your worldly actions, do not fall into the dark well of ego sense (of mire and thire).

~vlm.46. Take care of the inward sorrows and bodily diseases, and the dangerous whirlpools and pitfalls in the course of thy life; and do not fall into the black hole of selfishness (meitatem), which gives the soul its greatest anguish.

न त्वम् भावेषु नो भावास्\_त्वयि तामरसेक्षण ।

शुद्ध-बुद्ध-स्वभावस्\_त्वम्\_आत्मा\_अन्त:सुस्थिरो भव ॥४।१५।४७॥

na tvam bhAveSu no bhAvAs\_tvayi tAmarasekSaNa |

zuddha-buddha-svabhAvas\_tvam\_AtmA\_anta:susthiro bhava ||

4|15|47||

na tvam bhAveSu x

na-u bhAvA: tvayi x

tAmarasa-IkSaNa **-** o **lotus-eyes =**

zuddha-buddha-svabhAva: tvam **- your pure awakened nature =**

Atma-anta: susthira: bhava **- x.**

\*moT.47. tadapatane... tvam sAkSibhUtazuddhacinmAtrarUpa: tvam | AtmasaMstha: zuddhabuddhasvabhAvasvAtmapara: | na tu dehAdipara: || \*moT\_4,15.47 || ... tvam AtmasaMstha: sthiro bhava

~??.47. O lotus-eyed RAma, you are neither the passions and emotions nor are you in them. Be established firmly in your self whose nature is pure knowledge.

~m.4.15.47 O lotus-eyed Rāma, you are neither the passions and emotions nor are you in them. Be established firmly in your self whose nature is pure knowledge.

~vlm.47. Mind, O lotus-eyed Ráma, that you mix with nothing, nor let anything to mix with you; but be of a purely enlightened nature, and rest content in thy inward soul.

त्वम् ब्रह्म ह्य्\_अमलम् शुद्धम् त्वम् सर्व.आत्मा च सर्व.कृत् ।

सर्वम् शान्तम्\_अजम् विश्वम् भावयन्\_वै सुखी भव ॥४।१५।४८॥

tvam brahma hy\_amalam zuddham tvam sarva.AtmA ca sarva.kRt |
sarvam zAntam\_ajam vizvam bhAvayan\_vai sukhI bhava ||

4|15|48||

tvam brahma hi  **- for you are the brahman.Immensity =**

amalam zuddham  **- immaculately pure =**

tvam sarva.AtmA ca  **- and you are the All.Self =**

sarva.kRt  **- the All.Doer =**
sarvam zAntam\_ajam vizvam  **- the whole peaceful unborn universe =**

bhAvayan vai sukhI bhava **– feeling *that* be happy. =**

~m.4.15.48 Think and feel that are pure, unpolluted Brahman, the all-soul and all-doer, that everything that peaceful, never born universe and be happy.

~vlm.48. Think in thyself the pure and holy spirit of Brahmá, the universal soul and maker of all, the tranquil and increate All, and be happy for ever.

व्यपगत-ममता-महा.अन्धकार:

पदम्\_अमलम् विगत-एषणम् समेत्य ।

प्रभवसि यदि चेतसो महात्मन्

तद्\_अति.धिये महते सते नमस्ते ॥४।१५।४९॥

vyapagata-mamatA-mahA.andhakAra:
padam\_amalam vigata-eSaNam sametya |
prabhavasi yadi cetaso mahAtman
tad\_ati.dhiye mahate sate namaste ||

4|15|49||

vyapagata-mamatA-mahA.andhakAra: **- x =**
padam\_amalam vigata-eSaNam x

sametya **- x =**
prabhavasi yadi cetasa:

mahAtman **- Great Soul =**
tad\_ati.dhiye mahate sate namaste

x

~m.4.15.49 Moving out of the terrible darkness of affections and fondnesses, without desires if you attain that great supreme state, and move into that high level of consciousness, then I bow to that great person of supreme intelligence.

~vlm.49. If you can rescue yourself from the great gloom of egotism, and arrive at the state of pure indifference to all objects; you will certainly become great in your mind and soul, and be the object of universal veneration.

\*moT.49. ...mahAndhakAram ... // mo\_4,15.48 // vyapagatam mamatArUpam mahAndhakAram yasya | tat | tAdRzam | ata evAmalam vigataiSaNam tRptatayA samastAkAGkSArahitam | padam cinmAtrAkhyam padam | sametya svAtmatvena vibhAvya | yadi cetasa: prabhavasi ceta: jetum samartho bhavasi | he mahAtman | tat tadA | te tubhyam | nama: astu | kathambhUtAya | atidhiye utkRSTabuddhaye | mahate mahattvayuktAya | sate sanmAtrasvarUpAya | iti zivam || \*moT\_4,15.48 ||

oॐm

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

vicAra: paramam jJAnam zamo hi paramam sukham ||3|103|19||

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

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

**+++**

**++**

**+**

**Comments and suggestions**

are welcome at

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**oॐm**

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

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

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