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**Oॐ**m



****

After advising **#rAma** (at the end of the previous Canto) **to avoid technical terms...**

**THE FOUR TYPES OF MAUNA SILENCE**

**vasiShTha said—**

**01**|o/

सुषुप्त.मौन-वान् भूत्वा त्यक्त्वा चित्त-विलासिताम् ।

suSupta.mauna-vAn\_bhUtvA tyaktvA citta-vilAsitAm |

कलनामल-निर्मुक्तस् तिष्ठ .अवष्टब्ध.तत्-पद: ॥१॥

kalanÂmala-nirmuktas\_tiSTha\_avaSTabdha.tat-pada: ||6|68|01||

.

सुषुप्त.मौन-वान् भू.त्वा

**sleep.silence-ful having.become,**

त्यक्त्वा चित्त-विलासिताम्

**having-forsaken Ur Affective play,**

कलन्Âमलनिर्मुक्तः - कलना.मल / कलना.अमल निर्मुक्तः

**free of imagining the pure o&r impure** – fuzzy Â, an Âmbiguity – having tired of making such distinctions ... तिष्ठ अवष्टब्ध-तत्.पदः **rest.firmly as the That-state.**

~sv.1 VASISTHA continued: O Rama, remain for ever, firmly established in that state of utter freedom from movement of thought, resorting to the silence of deep sleep.

~vlm.1. VASISHTHA said:—Ráma remain as taciturn as in your silent sleep, and shun at a distance the musings of your mind; get rid of the vagaries of your imagination, and

remain firm in the state Brahma.

\* सुषुप्त.मौन-वान् भू.त्वा **sleep.silence-ful having.become,** त्यक्त्वा चित्त-विलासिताम् **having-forsaken his Affective play,** कलन्Âमलनिर्मुक्तः - कलना.मल / कलना.अमल निर्मुक्तः **free of imagining the pure o&r impure** – fuzzy Â, an Âmbiguity – having tired of making such distinctions ... तिष्ठ अवष्टब्ध-तत्.पदः **rest.firmly as the That-state.**

**rAma said–**

**02**|**Ø**

वाङ्-मौनम् अक्ष-मौनम् च काष्ठ-मौनम् च वेद्म्य् .अहम् ।

vAG-maunam akSa-maunam ca kASTha-maunam ca vedmi\_ aham |

सुषुप्त-मौनम् मौनेश ब्रह्मन् ब्रूहि किम् उच्यते ॥२॥

suSupta-maunam mauneza brahman brUhi kim ucyate ||02||

.

vAG-maunam - **silence of speech =**

akSa-maunam ca – **and silence of the senses =**

kASTha-maunam ca - **and the silence of a block of wood =**

vedmi\_ aham – **I know.about =**

suSupta-maunam – **the silence of Sleep =**

mauneza brahman – **o Lord of Silence brAhmaNa, =**

brUhi kim ucyate – **tell me what that is called.**

~sv. ... the rigid silence of extreme asceticism.

~vlm.2. ... the muteness ef a block of wood ....

\*jd.2 - vAG-maunam - **silence of speech =** akSa-maunam ca – **and silence of the senses =** kASTha-maunam ca - **and the silence of a block of wood =** vedmi\_ aham – **I know.about =** suSupta-maunam – **the silence of Sleep =** mauneza brahman – **o Lord of Silence brAhmaNa, =** brUhi kim ucyate – **tell me what that is called.**

**vasiSTha said–**

द्विविध: प्रोच्यते राम मुनिर् मुनि-वरैर् इह । एक: काष्ठ-तपस्वी स्याज्\_जीवन्मुक्तस् तथा\_इतर: ॥३॥

dvividha: procyate rAma munir\_muni-varair\_iha | eka: kASTha-tapasvI syAj\_jIvanmuktas\_tathA\_itara: ||3||

**in this regard by his peers, rAma, there are said.to.be two types of muni:**

**one would be the wooden ascetic, the other someone Living.Free**

**.**

अभावितायाम् शुष्कायाम् क्रियायाम् बद्ध-निश्चय: ।

हठाज्\_जित.इन्द्रिय-ग्रामे मुनि: स्यात् काष्ठ-तापस: ॥४॥

abhAvitAyAm zuSkAyAm kriyAyAm baddha-nizcaya: |

haThAj\_jita.indriya-grAme muni: syAt\_kASTha-tApasa: ||04||

~sv.4 The former forcibly restrains his senses and engages himself in dry (devoid of wisdom) kriyas (activities) with fanaticism.

~vlm.4. The wood like devotee is that austere ascetes, who is not

meditative in his mind, and is firmly employed in the discharge

of the rigorous rites of religion; he practises the painfull

restraints of his bodily organs, and remains speechless as a

wooden statue.

**05**|o/

यथाभूतम् इदम् बुद्ध्वा भाविता-Aत्मा-Aत्मनि स्थित: ।

लोकोपमो ऽपि तृप्तो ऽन्तर् य: स मुक्त-मुनि: स्मृत: ॥५॥

yathAbhUtam idam buddhvA bhAvitAtmAtmani sthita: |

lokopamo\_api tRpto\_antar ya: sa\* mukta-muni: smRta: ||05||

.

yathAbhUtam idam buddhvA x

bhAvitA-AtmA-Atmani sthita:  **- x =**

lokopamo\_api tRpto\_antar x

ya: sa mukta-muni: smRta:  **- x =**

~sv.5 The liberated sage, on the other hand, knows what is what (the truth as truth and the unreal as unreal), he is endowed with self-knowledge and yet he behaves as any ordinary person here.

~vlm.5. The other kind of living liberated Yogi is one, who looks

at the world over as before (with his usual unconcern); who

delights in his meditation of the soul, and passes as any ordinary

man without any distinctive mark of his religious order

or secular rank.

**06**|o/

एतयोर् यो भवेद् भाव: शान्तयोर् मुनि-नाथयो: ।

चित्त निश्चय-रूपात्मा मौन-शब्देन स स्मृत: ॥६॥

etayor yo bhaved bhAva: zAntayor muni-nAthayo: |

citta nizcaya-rUpAtmA mauna-zabdena sa smRta: ||06||

.

~sv.6 What is regarded as silence or mouna is based on the nature and the behaviour of these munis.

~vlm.6. The coudition of these two orders of saintly and holy

men, which is the fixedness of their minds and sedateness of

their souls, is what passes under the title of taciturnity and

saintliness (maura[~] and muni), (who hold their tongue and their

peace, and walk subsilentio and incognito on earth).

**07**|**Ø**

चतुष्-प्रकाराम् आहुः\_तम् मौनम् मौन.विदो जना: ।

catuS-prakArAm Ahu:\_tam maunam mauna.vido janA: |

वाक्.मौनम् अक्ष.मौनम् च काष्ठम् सौषुप्तम् एव च ॥६।६८।७॥

vAk.maunam akSa.maunam ca kASTham sauSuptam eva ca ||6|68|7||

.

**there are 4 sorts of mauna.Silence**

**according.to those who know about such things**

**:**

**silence of Speech**

**silence of the senses**

**rigid silence**

**and also the silence of dreamless Sleep**

**.**

~sv. ... (3) violent restraint ... ???

\* the Rigid (kaSTha, wooden) state of yoga

becomes the Stone State of the wise, which we will meet next year)

\* चतुष्-प्रकाराम् Of four sorts आहुः\_तम् मौनम् they call that Mauna Silence, मौन.विदः जनाः people who know about silence, वाक्.मौनम् Speech-Silence, अक्ष.मौनम् च eye/Sense-Silence, - \*akSan in comp. may include all the senses काष्ठम् Wooden, सौषुप्तम् एव च and also Sleeping.

**n**|o/

वाङ्-मौनम् वचसाम् रोधो\_ बलाद्\_इन्द्रिय-निग्रह: ।

vAG-maunam vacasAm rodha:\_ balAt\_indriya-nigraha: |

अक्ष-मौनम् परित्यागश्\_चेष्टानाम् काष्ठ-संज्ञकम् ॥८॥

akSa-maunam parityAga:\_ceSTAnAm kASTha-saMjJakam ||08||

.

vAG-maunam vacasAm rodha: - **oral silence is suppressed speech =**

balAt - **thru force =**

indriya-nigraha: - **sensory control =**

akSa-maunam parityAga:\_ceSTAnAm - **organic silence forsaking the motions =**

kASTha-saMjJakam - **is defined as "wooden".**

~vlm.8. Oral silence consists in keeping one's mouth and lips close, and the closeness of the senses implies the keeping of the members of the body under strict control; the rigorous muteness means the abandonment of all efforts, aad the sleepy silence is as silent as the grave.

मनो-मौनम् पञ्चमम् च तन् मृतौ काष्ठ-तापसे ।

भावे सुषुप्त-मौन-आख्यम् जीवन्मुक्तो\_sनुजीवति ॥९॥

mano-maunam paJcamam ca tan mRtau kASTha-tApase |

bhAve suSupta-mauna-Akhyam jIvanmukto\_anujIvati ||09||

.

**and Mental Silence is a fifth**

**that**

**in dead wooden austerity**

**in the state known as Sleep.Silence**

**is the way of life called Living.Free**

**.**

~sv.9 There is another known as silence of the mind. However, that is possible only in one who is dead or one who practises the rigid mouna (kastha mauna) or the silence of deep sleep (susupti mauna).

~vlm.9. There is a fifth kind of dead like silence, whick occurs in the austere ascetic in his state of insensibility; in the profound meditation of the dormant Yogi, and in the mental abstraction of the living liberated.

~AS: ... this one is called काष्ठ and it is experienced only after death following hard asceticism.... When one has an experience of self, (भावे) a jivanmukta lives in "silence of deep sleep".

त्रिषु मौन-विशेषेषु विषय: काष्ठ-तापसः।

सुषुप्त.मौन-अवस्थाताम् सा तुर्या सा.एव मुक्त.धी: ॥१०॥

triSu mauna-vizeSeSu viSaya: kASTha-tApasaH|

suSupta.mauna-avasthAtAm sA turyA sA.eva mukta.dhI: ||10||

~vlm.10. All the three prior states of reticence, occur in the

austere devotee, and the sleepy or dead silence is what betakes

the living liberated only.

~sv. Of these the first three involve elements of the rigid mouna. It is the fourth that is really conducive to liberation. Hence, even at the risk of incurring the displeasure of those who resort to the first three types of mouna, I say that there is nothing in those three which is desirable.

**11**|o/

"वाg.मौनम् मौनम्" इति\_एतत् सिद्धम् तत् च मन: किल ।

मलिनम् जीव-बन्धाय तत्र.स्थ: काष्ठ-तापस: ॥६।६८।११॥

"vAk.maunam maunam"\_iti\_etat\_siddham tat\_ca mana: kila |

malinam jIva-bandhAya tatra.stha: kASTha-tApasa: ||6|68|11||

"vAk.maunam maunam" - **"Silence of speech is Silence" =**

iti\_etat\_siddham - **so this is said to be =**

tat\_ca mana: - **and that is Mind =**

kila - **x =**

malinam jIva-bandhAya - **x =**

tatra.stha: x

kASTha-tApasa: - **x.**

\* there's wordplay here

kaShTha = the yogic frozen posture

"वाक्-मौनम् मौनम्" "Speech-silence is Mauna Silence"-- इत्य् एतत् सिद्धम् so this is established (as received truth) तच् च मनः किल (and as) that too, Manas Mind alas मलिनम् जीव-बन्धाय impure to #jIva-bondage तत्र-स्थः काष्ठ-तापसः there-stood from wooden-#tapas. -11-

~vlm.11. Though speechlessness is called silence, yet it does not constitute pure reticence, in as much as the mute tongue may brood evil thoughts in the mind, whieh lead to the bondage of men.

~sv. Of these the first three involve elements of the rigid mouna. It is the fourth that is really conducive to liberation. Hence, even at the risk of incurring the displeasure of those who resort to the first three types of mouna, I say that there is nothing in those three which is desirable.

अस्मत्-संस्मरणम् वापि दृश्यम् वाङ्-मयम् अस्पृशन् । अपश्यन्-न् एव पश्यन् हि काष्थ-मौनी तु तिष्ठति ॥१२॥

asmat-saMsmaraNam vApi dRzyam vAG-mayam aspRzan | apazyan-n eva pazyan hi kAStha-maunI tu tiSThati ||12||

.

asmat-saMsmaraNam vA\_api

dRzyam vAG-mayam aspRzan **- x +**

apazyan eva pazyan hi

kAStha-maunI tu tiSThati - **x.**

~vlm.12. The austere devotee continues in his reticence, without minding his own egoism, or seeing the visibles or listening to the speech of others; and seeing nothing beside him, he sees all in himself, like living fire covered under ashes.

~sv. Of these the first three involve elements of the rigid mouna. It is the fourth that is really conducive to liberation. Hence, even at the risk of incurring the displeasure of those who resort to the first three types of mouna, I say that there is nothing in those three which is desirable.

प्रस्फुरच्-चित्त-कलनम् एतन् मौन-त्रयम् स्मृतम् । भवन्ति मौनिनस् तत्र न तज्ज्ञास् तत्.स्थ-लीलया ॥१३॥

prasphurat-citta-kalanam etat\_mauna-trayam smRtam | bhavanti mauninas\_tatra na tajjJAs\_tat.stha-lIlayA ||13||

.

prasphurat-citta-kalanam

etan\_mauna-trayam smRtam **- x +**

bhavanti mauninas\_tatra

na tajjJAs\_tat.stha-lIlayA  **- x.**

~vlm.13. The mind being busy in these three states of silence, and indulging its fancies and reveries at liberty; makes munis of course in outward appearance, but there is no one, who understands the nature of God.

~sv. Of these the first three involve elements of the rigid mouna. It is the fourth that is really conducive to liberation. Hence, even at the risk of incurring the displeasure of those who resort to the first three types of mouna, I say that there is nothing in those three which is desirable.

**14**|o/

न .अत्र\_उपदेयताज्ञानम् एतन् मौनि.त्रये किल ।

लीलया कथितम् तेन तज्ज्ञा: कुप्यन्तु वा न.वा ॥१४॥

na\_ atra\_upadeyatÂjJAnam etat\_ mauni.traye kila |

lIlayA kathitam tena tajjJA: kupyantu vA na.vA ||14||

.

na\_atra\_upadeyatÂjJAnam - **x =**

etan\_mauni.traye - **x =**

kila - **x =**

lIlayA kathitam tena - **x =**

tajjJA: kupyantu vA na.vA - **x.**

~vlm.14. There is nothing of that blessed divine knowledge in any of these, which is so very desireabîe to all mankind; I vouch it freely that they are not knowers of God, be they angry at it or not as they may. (Vasishtha being a theoretic philosopher, finds fault with every kind of practical Yoga or pseudo hypnotism).

~sv. Of these the first three involve elements of the rigid mouna. It is the fourth that is really conducive to liberation. Hence, even at the risk of incurring the displeasure of those who resort to the first three types of mouna, I say that there is nothing in those three which is desirable.

/

इदम् सुषुप्त-मौनम् तु जीवन्मुक्तम् इति स्थितम् ।

idam suSupta-maunam tu jIvanmuktam iti sthitam |

अपुनर्-जन्मनो जन्तो: शृणु श्रवण-भुषणम् ॥१५॥

apunar-janmano janto: zRNu zravaNa-bhuSaNam ||15||

.

**as.for this Sleep.Silence**

**which exists in someone Living.Free** **for a person without another birth**

**hear something that's good to hear**

**:**

~vlm.15. But this dormant or meditative sileat sage, who is liberated from all bonds and cares in his life time, is never to be born in any shape in this world, and it is interesting to know much of them as I will recite to you.

**16**|**Ø**

न .अत्र संयम्यते प्राणस् त्रि.विधो न .अपि योज्यते ।

na\_atra saMyamyate prANas\_tri.vidho na\_api yojyate |

न\_उल्लस्यन्ते न ग्लायन्ते समस्त-इन्द्रिय-संविद: ॥१६॥

na\_ullasyante na glAyante samasta-indriya-saMvida: ||16||

.

na\_atra samyamyate prANa: - **here the prANa.air is not restrained =**

tri.vidha: **.Q.**

na\_api yojyate - **x =**

na\_ullasyante - **x =**

na glAyante - **x =**

samasta-indriya-saMvida: - **x.**

~vlm.16. He does not require to restrain his respiration, nor needs the triple restraint of his speech; he does not rejoice at his prosperity, nor is he depressed in adversity, but preserves his equanimity and the evenness of his sensibility at all times. (He sticks to what is natural, and does not resort to anything artificial).

~sv.15-18 The silence of deep sleep is conducive to liberation. In it the prana or life-force is neither restrained nor promoted, the senses are neither fed nor starved, the perception of diversity is neither expressed nor suppressed, the mind is neither mind nor non-mind. There is no division and hence no effort at abolishing it; it is called the silence of deep sleep and one who is established in it may or may not meditate.

नानाता-कलना\_इयम् च न वल्गति न शाम्यति ।

चेतो न चेतो न .अ-चेतो न सन् न .असन् न च.इतरत् ॥१७॥

nAnAtA-kalanA\_iyam ca na valgati na zAmyati |

ceto na ceto na\_a-ceto na san na\_asan na ca\_itarat ||17||

~vlm.17. His mind is under the guidance of his reason, and is

neither excited by nor restrained from its fancies, it is neither

restless nor dormant, and exists as it is not in existence, (owing

to its even mindedness).

~sv.15-18 The silence of deep sleep is conducive to liberation. In it the prana or life-force is neither restrained nor promoted, the senses are neither fed nor starved, the perception of diversity is neither expressed nor suppressed, the mind is neither mind nor non-mind. There is no division and hence no effort at abolishing it; it is called the silence of deep sleep and one who is established in it may or may not meditate.

**18**|o/

अ-विभागम् अन्-अभ्यासम् यत् .अन्-आद्य्.अन्तम् आस्थितम् ।

ध्यायतो .अध्यायतः\_च.एतत् सौषुप्तम् मौनम् उच्यते ॥१८॥

a-vibhAgam an-abhyAsam yat\_an-Ady.antam Asthitam |

dhyAyato\_adhyAyata:\_ca\_etat\_sauSuptam maunam ucyate ||18||

.

a-vibhAgam x

an-abhyAsam yat x

an-Ady.antam Asthitam  **- x =**

dhyAyato\_a-dhyAyata:\_ca x

etat

sauSuptam maunam ucyate  **- is called Sleep.Silence.**

~vlm.18. His attention is neither divided nor pent up, but

fixed in the infinite and eternal one, and his mind cogitates

unconfined the nature of things. Such a one is said to be the

sleeping silent sage.

~sv.15-18 The silence of deep sleep is conducive to liberation. In it the prana or life-force is neither restrained nor promoted, the senses are neither fed nor starved, the perception of diversity is neither expressed nor suppressed, the mind is neither mind nor non-mind. There is no division and hence no effort at abolishing it; it is called the silence of deep sleep and one who is established in it may or may not meditate.

**19**|o/

यथाभूतम् इदम् बुद्ध्वा जगन् नानात्व-विभ्रमम् ।

यथास्थ्हितम् अ-संदेहम् सौषुप्तम् मौनम् एव तत् ॥१९॥

yathAbhUtam idam buddhvA jagan\_nAnAtva-vibhramam |

yathAsthhitam a-saMdeham sauSuptam maunam eva tat ||19||

.

~vlm.19. He who knows the world as it is, and is not led to error

by its deluding varieties, and whoso scans everything as it is

without being led to scepticism, is the man that is styled the

sleeping silent sage.

~sv.19-24 There is knowledge of what IS as it is and there is freedom from doubt. It is utter emptiness. It is supportless. It is of the nature of supreme peace of which it can neither be said that it is real nor that it is unreal.

**n**|o/

अन्.एक-संविद्=रूप-आत्मा शिवेन\_इव\_इदम् आततम् ।

इत्य्\_आस्थितम् अनन्तम् यत् सौषुप्तम् मौनम् उच्यते ॥२०॥

an.eka-saMvid=rUpa-AtmA zivena\_iva\_idam Atatam |

iti\_ Asthitam anantam yat\_sauSuptam maunam ucyate ||20||

.

an.eka-saMvid=rUpa-AtmA - **x =**

zivena\_iva - **as.if by \*shiva =**

idam Atatam - **this is outspread =**

iti Asthitam anantam - **such a boundless existent =**

yat\_sauSuptam - **which is a state of Sleep =**

maunam ucyate - **is called mauna.Silence.**

~vlm.20. He who relies his faith and trust, on the one endless and ever felicitous Siva, as the aggregate of all knowledge, and the displayer of this universe, is the one who is known as the sleeping silent sage.

~sv.19-24 There is knowledge of what IS as it is and there is freedom from doubt. It is utter emptiness. It is supportless. It is of the nature of supreme peace of which it can neither be said that it is real nor that it is unreal.

Øtt.#mauna

**21**|o/

आकाशम् न.एव च.आकाशम् सर्वम् अस्ति च न .अस्ति च ।

इति चित्तम् समम् शान्तम् यत् तन् मौनम् सुषुप्तवत् ॥२१॥

AkAzam na.eva ca\_AkAzam sarvam asti ca na\_asti ca |

iti cittam samam zAntam yat\_tan maunam suSuptavat ||21||

.

**"altho AkAsha.Space**

**is not**

**yet all Space**

**is & is not"**

**such a peacefully equal Affection is the Silence of Sleep**

**.**

~vlm.21. He who sees the vacuum as the plenum, and views this all omnium as the null and nullum; and whose mind is even and tranquil, is the man who is called the sleeping silent sage.

**22**|o/

सर्व.शून्यम् निरालम्बम् शान्ति-विज्ञप्ति=मात्रकम् ।

न सन् न .अ.सद्\_इति यस्याम् आसितम् मौनम् उत्तमम् ॥६।६८।२२॥

sarva.zUnyam nirAlambam zAnti-vijJapti=mAtrakam |

na san\_na\_a.sad\_iti yasyAm Asitam maunam uttamam ||6|68|22||

.

सर्व-शून्यम्

**all-empty**

निरालम्बम्

**unsupported**

शान्ति-विज्ञप्ति=मात्रकम्

**it is the peace-revealing=element**

न सत् न .अ-सत् इति यस्याम् आसितम्

**whose base**

neither beingSo nor not-beingSo,

मौनम् उत्तमम् is perfect Mauna Silence. -22-

~vlm.22. Again he who views the universe as neither reality nor unreality either, but all an empty vacuum and without a substratum, but full of peace and divine wisdom, is said to be in the best state of his taciturnity.

~sv.19-24 There is knowledge of what IS as it is and there is freedom from doubt. It is utter emptiness. It is supportless. It is of the nature of supreme peace of which it can neither be said that it is real nor that it is unreal.

**23**|o/

भाव-अभाव-दशा.देश-विशेषैर् वितत.उत्थितै: ।

संविदो यद् अन्-आभासस् तन् मौनम् परमम् विदु: ॥२३॥

भाव-अभाव-दशा.देश-विशेषैर् वितत.उत्थितै: ।

bhAva-a.bhAva-dazA.deza-vizeSai:\_ vitata\_utthitai: |

संविदो यद् अन्-आभासस् तन् मौनम् परमम् विदु: ॥२३॥

saMvida: yat\_anAbhAsa:\_ tat\_ maunam paramam vidu: ||23||

.

bhAva-a.bhAva-dazA.deza-vizeSai:  **- x =**

vitata\_utthitai:saMvida: x

yat\_anAbhAsa: x

tat

maunam paramam vidu:  **- x =**

.

~vlm.23. The mind that is unconscious of the effects, of the different states of its prosperity and adversity and of its plenty and wants, is said to rest in its highest state of rest and quiet.

~sv.19-24 There is knowledge of what IS as it is and there is freedom from doubt. It is utter emptiness. It is supportless. It is of the nature of supreme peace of which it can neither be said that it is real nor that it is unreal.

**24**|o/

अत्यन्त-समता.एव .अन्तश्\_चेतसा .अ.वृत्ति-रूपिणा ।

यद् .अन्-आवर्तनम् संविद्-वृत्तेस् तन् मौनम् अक्षयम् ॥२४॥

atyanta-samatA.eva\_antaz\_cetasA\_a.vRtti-rUpiNA |

yad\_an-Avartanam saMvid-vRttes\_tan\_maunam akSayam ||24||

.

\*jd.24 - atyanta-samatA.eva - **only boundless Equality =**

anta: - **within =**

cetasA\_a.vRtti-rUpiNA - **thru Conscious affection without changeful form =**

yad\_an-Avartanam saMvid-vRtte: - **which is without the stirring of thoughtful awareness =**

tan\_maunam akSayam - **that is changeless Silence.**

~vlm.24. That perfect equanimity of the mind and evenness of temper, whkh is not liable to change or fluctuation; with a clear conscience and unflincing self-consciousness, are the source of an unimpairing reticence.

~sv.19-24 There is knowledge of what IS as it is and there is freedom from doubt. It is utter emptiness. It is supportless. It is of the nature of supreme peace of which it can neither be said that it is real nor that it is unreal.

\*jd.24 - atyanta-samatA.eva - **only boundless Equality =** anta: - **within =** cetasA\_a.vRtti-rUpiNA - **thru Conscious affection without changeful form =**  yad\_an-Avartanam saMvid-vRtte: - **which is without the stirring of thoughtful awareness =** tan\_maunam akSayam - **that is changeless Silence.**

अत्यन्तमसतैवान्तश्चेतसाऽवृत्तिरूपिणा ।

यदनावर्तनं संविद्वृत्तेस्तन्मौनमक्षयम् ।। २४

VA - I see two parts which I cannot connect :o//

endless ends only by nonexistent mind of the nature of movement.

that is eternal silence which is unperturbed by cit-movement

(संविद्-वृत्तेस् ?)

AS:
संवित्+वृत्ति means the course of knowledge/awareness.
The verse says that no variations (illusions) in the course of awareness is the eternal (stable) silence.
The first line is describing the lack of variations (अनावर्तनम्) as being present in spite of the inner mind involved in non existent objects and not having a definite course (अवृत्तिरूपिणा).

**25**|o/

न .अहम् अस्मि न च .अन्यो ऽस्मि न मनो न च मानसम् ।

इति संविद् .अ-संवित्तिर् अ-विच्छिन्न-अति.मौनिता ॥२५॥

na\_aham asmi na ca\_anyo\_asmi na mano na ca mAnasam |

iti saMvid\_a-saMvittir\_a-vicchinna-ati.maunitA ||25||

.

na\_aham asmi  **- not I am =**

na ca\_anya: asmi  **- nor too another am =**

na mano  **- not Mind =**

na ca mAnasam  **- nor too the mindful =**

iti

saMvid\_a-saMvittir\_a-vicchinna-ati.maunitA

~vlm.25. The consciousness that I am nothing, nor is there anything

besides; and that the mind and its thoughts, are no other

in reality (than fictions of the intellect); is the real source

of taciturnity.

~sv.25-26 That state in which one knows "There is no\_aI', nor another, no mind nor anything derived from the mind", in which one knows "'I' is but an idea in this universe, and it is really pure existence" — that is known as the silence of deep sleep.

**26**|o/

अहम् अस्मि जगन् यस्मिन् स्वस्ति शब्दार्थ-मात्रकम् ।

सत्तासामान्यम् एव\_इति सौषुप्तम् मौनम् उच्यते ॥२६॥

aham asmi jagan\_yasmin\_svasti zabdArtha-mAtrakam |

sattAsAmAnyam eva\_iti sauSuptam maunam ucyate ||26||

~vlm.26. The knowledge that the ego pervades this universe,

which is the representation of the "one that is"; and whose

essence is displayed equally in all things, is what is meant by

the state of sleepy silence, (i.e. the man that has known this

grand truth, remains dumb and mute and has nothing to say).

~sv.25-26 That state in which one knows "There is no\_aI', nor another, no mind nor anything derived from the mind", in which one knows "'I' is but an idea in this universe, and it is really pure existence" — that is known as the silence of deep sleep.

अहमस्मि जगत्यस्मिन्स्वस्ति शब्दार्थमात्रकम् ।

सत्तासामान्यमेवेति सौषुप्तं मौनमुच्यते ।। २६

VA - I am the substratum of this world, present equially as the nature

of all objects, -

such understanding is called the silence of the deep sleep.

AS:
The silence of deep sleep is said to be the awareness that "I am in this world only represented by commonality of all existence and representing the meaning of the word स्वस्ति - blessed!

यस्मात् संविदम् एव स्यात् स्व-अन्य-आदि-कलना कुत: ।

अनन्तम् एव सौषुप्तम् सर्वम् मौनम् अतस् ततम् ॥२७॥

yasmAt\_saMvidam eva syAt\_sva-anya-Adi-kalanA kuta: |

anantam eva sauSuptam sarvam maunam atas\_tatam ||27||

~vlm.27. Now as it is the consciousness which constitutes all

and everything, how can you concieve your distinction from

others, who are actuated by the same power, dwelling alike in

all? It is this knowledge[~l added] which is called the ever lasting sleep,

and forms the ground work of every kind of silence.

~sv.27-31. In that pure existence which is infinite consciousness, where is 'I' or 'another'?

सुषुप्त-मौनम् एव\_इदम् अनन्तत्वात् प्रबोधवत् ।

तुर्यम् एव .अ.मलम् विद्धि तुर्यातीतम् अथ .अपि च ॥२८॥

suSupta-maunam eva\_idam anantatvAt\_prabodhavat |

turyam eva\_a.malam viddhi turyAtItam atha\_api ca ||28||

suSupta-maunam eva\_idam - **x =**

anantatvAt\_prabodhavat - **x =**

turyam eva\_a.malam viddhi - **x =**

turyAtItam atha\_api ca - **x.**

~vlm.28. This is the silence of profound[~ typo? f changed to p] sleep, and because it is an endless sleep in the ever wakeful God, this sleep is alike to waking. Know this as the fourth stage of Yoga, or rather a stage above the same.

~sv.27-31. In that pure existence which is infinite consciousness, where is 'I' or 'another'?

सौषुप्त-एक-समाधानस् तथा तुर्य-सामाधिक: ।

तुर्यातीत-समाधिर् वा जाग्रत्य् .अपि भवन्ति वै ॥२९॥

sauSupta-eka-samAdhAnas\_tathA turya-sAmAdhika: |

turyAtIta-samAdhir\_vA jAgrati\_ api bhavanti vai ||29||

sauSupta-eka-samAdhAna: - **x =**

tathA - **x =**

turya-sAmAdhika: - **x =**

turyAtIta-samAdhi: vA - **x =**

jAgrati api bhavanti vai - **x.**

~vlm.29. This profound trance is called hypnotism or the fourth state of entranced meditation; and the tranquility which is above this state, is to be had in one's waking state.

~sv.27-31. In that pure existence which is infinite consciousness, where is 'I' or 'another'?

तुर्य-स्थ एव सकल-अमल-शान्ति-वृत्तिर्

जाग्रत्य् .अपि व्यवहरन् निपुणम् समन्तात् ।

नित्यम् स-देह उत वा .अपि वि-देह एव

ब्रह्मन् नभोभवत एव किल .अस्ति साधो ॥३०॥

turya-stha eva sakala-amala-zAnti-vRttir

jAgrati\_ api vyavaharan\_nipuNam samantAt |

nityam sa-deha uta vA\_api vi-deha eva

brahman\_nabhobhavata eva kila\_asti sAdho ||30||

~vlm.30. He that is situated in his fourth stage of yoga, has a

clear conscience and quiet pence attending on him. This is practicable

by the adept even in his waking state, and is obtainable

by the righteous soul, both in its embodied as well as disembodied

states.

~sv.27-31. In that pure existence which is infinite consciousness, where is 'I' or 'another'?

ओम् इति\_उदस्त-भव-वासनम् एकम् आस्स्व -

न त्वम् न च .अहम् अपि न .अन्यत् इह .अस्ति सत्यम् -

सर्वम् च विद्यते इति\_इह कला-अन्तर-आभम् -

ज्ञः\_तिष्ठ चित्-गगन-कोश-कला-एक-निष्ठ: - x -३१- -

om iti\_udasta-bhava-vAsanam ekam Assva -

na tvam na ca\_aham api na\_anyat\_iha\_asti satyam -

sarvam ca vidyate iti\_iha kalA-antara-Abham -

jJa:\_tiSTha cit-gagana-koza-kalA-eka-niSTha: - x -31- -

~vlm.31. Yes, O Ráma! Be you desirous to be settled in this

state, and know that neither I or you nor any other person is

any real being in this world, which exists only as a reflexion of

our mind, and therefore the wise man should rely only in the

bosom of the vacuous intellect, which comprehends all things

in it.

~sv.27-31. In that pure existence which is infinite consciousness, where is 'I' or 'another'?

**oॐm**

DAILY READINGS wd 11October

fm6069 2.oc11-12 Mind and the prANa.Airs .z61

<https://www.dropbox.com/s/tjyw1fbfi5ak3nw/fm6069%202.oc11-12%20Mind%20and%20the%20prANa.Airs%20.z61.docx?dl=0>

fm7164 3.oc11 Nothing Becomes .z11

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fm3113 1.oc09..11 Nescience and Illusion .z67

<https://www.dropbox.com/s/jm1o2tn6jcwnlkt/fm3113%201.oc09..11%20Nescience%20and%20Illusion%20.z67.docx?dl=0>

Group Page

[https://groups.google.com/forum/#!forum/yoga.vasishtha](https://groups.google.com/forum/#!forum/yoga-vasishtha)

Complete YVFiles

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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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**sarga 6.68**

वसिष्ठ उवाच ।

सुषुप्त.मौन-वान् भूत्वा त्यक्त्वा चित्त-विलासिताम् ।

कलनामल-निर्मुक्तस् तिष्ठ .अवष्टब्ध.तत्-पद: ॥१॥

राम उवाच ।

वाङ्-मौनम् अक्ष-मौनम् च काष्ठ-मौनम् च वेद्म्य् .अहम् ।

सुषुप्त-मौनम् मौनेश ब्रह्मन् ब्रूहि किम् उच्यते ॥२॥

**03 04 05 06**

चतुष्-प्रकाराम् आहुः\_तम् मौनम् मौन.विदो जना: ।

वाक्.मौनम् अक्ष.मौनम् च काष्ठम् सौषुप्तम् एव च ॥६।६८।७॥

**08 09 10 11 12 13 14**

इदम् सुषुप्त-मौनम् तु जीवन्मुक्तम् इति स्थितम् ।

अपुनर्-जन्मनो जन्तो: शृणु श्रवण-भुषणम् ॥१५॥

न .अत्र संयम्यते प्राणस् त्रि.विधो न .अपि योज्यते ।

न\_उल्लस्यन्ते न ग्लायन्ते समस्त-इन्द्रिय-संविद: ॥१६॥

**17 18 19 20 21 22 23 24 25 26 27 28 29 30 31**

||

**FM.6.68**

**vasiShTha said—**

01

**rAma said—**

02

03 04 05 06

7

**there are 4 sorts of mauna.Silence**

**according.to those who know about such things**

**:**

**silence of speech**

**silence of the senses**

**rigid silence**

**and also**

**the silence of dreamless Sleep**

**.**

08 09 10 11 12 13 14

15

**as.for this Sleep.Silence**

**which exists in someone Living.Free** **for a person without another birth**

**hear something that's good to hear**

**:**

 16

17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

||

+++

.z31

**28 29|30|31**|01 02 03 04 05|06|08 09 10|**11|**12 13|14|01|\*16 17 18 19|06|\*20 21 22 23|24 25 26 27 28 29 30|16|\*14|\*31|\*01|**02|03|04 05|**06|**08 09|10|11 12|13|**14|16|**17 18 19 20 21 22 23 24 25|26|27 28 29|30|31**|01 02 03|04|05|**21|\***06|08 09 10 11|12 13 14|16 17 18 19 20|**21|**22|23 24 25 26|11|\*27 28 29 30|31|07|**01 02 03|**16|\*18|\***04|05|06|08|09|10|**11|**12 13 14|**16|**17|**18|**19 20 21 22 23|24 25 26|27|11|**