work in progress .v17

work in progress .v15,16

latest update:

fm6044 2.sp06 THE ESSENCE OF THE MIND .z34

<https://www.dropbox.com/s/1j3ytk8el00zeg9/fm6044%202.sp06%20THE%20ESSENCE%20OF%20THE%20MIND%20.z34.docx?dl=0>

**Oॐ**m



****

**vasiShTha said—**

केवलेन\_इन्द्रियै: सार्धम् वर्तमान-अर्थ-वर्तिना ।

kevalena\_indriyai: sArdham vartamAna-artha-vartinA |

असंगमेन मनसा यत्\_करोषि न तत्.कृतम् ॥६।४४।१॥

a-saMgamena manasA yat\_karoSi na tat.kRtam ||1||

.

kevalena\_indriyai: - **entirely by the sense-organs** -

sa-ardham - **jointly** -

vartamAna-artha-vartinA -

a.saMgamena manasA yat\_karoSi – **without affection by Mind what U do**

na tat.kRtam - **that is not done.**

#prim. #ardha – a half —>#**sArdha** – sa.ardha सार्ध **-adj.-** joined wilh a half, plus one half. increased by one half. having a half over (e.g. dve zate sArdhe, "two hundred together with a half", i.e. 250); • #**sArdham** **-ind.-** jointly, together, along with, with (inst. or comp.; \*sArdham #A>dA, to take with one").

~vlm.1 VASISHTHA said:--Ráma! whatever acts you do with your organs of action, and without application of the mind to the work in hand, know such work to be no doing of yours, (An involuntary action is not accounted as the act of one, in absence of his will in it).

~sv. That is not considered action, O rAma, which you perform merely with the organs of action, with an unattached mind.

यथा प्राप्ति-क्षणे वस्तु प्रथमे तुष्टये तथा ।

न प्राप्त्य्-एक-क्षणाद्\_ऊर्ध्वम्\_इति को न\_अनुभूतवान् ॥२॥

yathA prApti-kSaNe vastu prathame tuSTaye tathA |

na prApty-eka-kSaNAd\_Urdhvam\_iti ko na\_anubhUtavAn ||2||

yathA prApti-kSaNe vastu prathame tuSTaye tathA **- x =**

na prApty-eka-kSaNAd\_Urdhvam\_iti ko na\_anubhUtavAn **– x.**

यथा प्राप्ति-क्षणे - As what is got in a moment वस्तु - the reality प्रथमे तुष्टये तथा - thus in its first satisfaction न प्राप्ति-एक-क्षणात्\_ऊर्ध्वम् - no higher than got in one moment इति कः न\_अनुभूतवान् - Who has not experienced things so,--that something got in a moment gives no more pleasure after it is got? -~vwv.1580/2. Who has not experienced that an object is not so satisfying after the single moment of acquisition as it is at the first moment of acquisition?

~vlm.2. Who does not feel a pleasure at the time of his achieving unaction, which he did not feel a moment before, nor is likely to perceive the next moment after he has done the work. (Therefore it is the attention of the mind which gives pleasure to an action, and which is not to be felt in absence of that attention, both before and after completion of the act).

*~sv.1-2 VASISTHA continued: That is not considered action, O rAma, which you perform merely with the organs of action, with an unattached mind.*

वाञ्छा-काले यथा वस्तु तुष्टये न\_अन्यदा तथा ।

तस्मात्\_क्षण-सुखे सक्तिम् बालो बध्नाति न\_इतर: ॥३॥

vAJchA-kAle yathA vastu tuSTaye na\_anyadA tathA |

tasmAt\_kSaNa-sukhe saktim bAlo badhnAti na\_itara: ||3||

vAJchA-kAle yathA vastu tuSTaye na\_anyadA tathA **- x =**

tasmAt\_kSaNa-sukhe saktim bAlo badhnAti na\_itara: **- x =**

वाञ्छा-काले यथा - As at the time of wanting वस्तु तुष्टये न\_अन्यदा तथा - a thing is satisfying, not otherwhen, तस्मात्\_क्षण-सुखे सक्तिम् - thus attachment for that momentary happiness बालः बध्नाति - a boy is bound-by न\_इतरः - not otherwise. -3-

~vwv.1581/3a-4a. As an object is satisfying at the time of longing for it, it is not so at another time. Only desire is the cause for the satisfaction \_arising\_ at the time of longing for it.

~sv.3 The delight derived from sensual experience is fleeting. A repetition of that experience does not afford a repetition of the same delight. Who but a fool will entertain desire for such a momentary joy?

~vlm.3. The pleasure of a thing is accompanied only with the desire of its passion, and not either prior or posterior to the same; therefore it is boyish and not manliness to take any delight in a momentary pleasure. (All pleasure and pain are concomitant with their thoughts only; and these being fleeting there is no lasting pleasure or pain in anything).

वाञ्छा-काले तुष्टये यत्\_तत्र वाञ्छा\_एव कारणम् ।

तुष्टस्\_त्व्\_अ.तुष्टि-पर्यन्ता तस्माद्\_वाञ्छाम् परित्यज ॥४॥

vAJchA-kAle tuSTaye yat\_tatra vAJchA\_eva kAraNam |

tuSTas\_tv\_a.tuSTi-paryantA tasmAd\_vAJchAm parityaja ||4||

vAJchA-kAle tuSTaye yat – What tends to satisfy at the time of desire —

tatra vAJchA eva kAraNam – there desire alone is the cause —

tuSTas tu a-tuSTi-paryantA – but when your satisfaction is followed by dissatisfaction —

tasmAd vAJchAm parityaja – therefore give-up desire —

~vwv.1581/3a-4a. As an object is satisfying at the time of longing for it, it is not so at another time. Only desire is the cause for the satisfaction \_arising\_ at the time of longing for it.

~sv.4 Moreover, an object gives you pleasure only when it is desired. So the pleasure belongs to the desire — hence give up desire or craving.

~vlm.4. Whatever is pleasant during its desire, has that desire only for the cause of its pleasantness: hence the pleasurbleness of a thing lasting till its unpleasurableness is no real pleasure; wherefore this frail pleasure must be forsaken together with its temporary cause of desire by the wise.

what goes to satisfaction at the time of desire —

there desire alone is the cause —

but when your satisfaction is followed by dissatisfaction —

therefore give-up desire —

यदि तत्-पदम्\_आप्तो\_असि कदाचित् काल-पर्ययात् ।

तद्\_अहं.भावना-रूपे न मङ्तव्यम् त्वया पुन: ॥५॥

yadi tat-padam\_Apto\_asi kadAcit kAla-paryayAt |

tad\_ahaM.bhAvanA-rUpe na maGtavyam tvayA puna: ||5||

yadi tat-padam\_Apto\_asi kadAcit kAla-paryayAt **- x =**

tad\_ahaM.bhAvanA-rUpe na maGtavyam tvayA puna: **- x =**

यदि तत्-पदम्\_आप्तः\_असि - If you have got to That State कदाचित् काल-पर्ययात् - whenever, after such time तद् अहं-भावना-रूपे - That in the form of the "I"-feeling न मङ्तव्यं त्वया पुनः - is not resumed by you again.

~vlm.5. If you have arrived to that high state, (of knowing the universality of the soul); then be careful for the future, and merge yoursels no more in the narrow pit of your personality.

~sv.5 If in the course of time, you attain to the experience of that (the self), do not store it in your mind as a memory or egosense to be revived as desire once again.

आत्म-ज्ञानाचलस्याग्रे राम विश्रान्तवान् असि ।

अहं-भावँमहा-श्वभ्रे न पुन: पातम् अर्हसि ॥६॥

Atma-jJAnAcalasyAgre rAma vizrAntavAn asi |

aham.bhAva.mahA-zvabhre na puna: pAtam arhasi ||6||

Atma-jJAna-acalasya agre – on the peak of Self-Wisdom Mountain —

rAma – rAma —

vizrAntavAn asi – you are now in Vishrânta Repose —

aham.bhAva.mahA-zvabhre – into the I-feeling.great-pit —

na puna: pAtam arhasi – you ought not to fall again —

~vlm.6. You who have now found your rest and repose, in being seated in the highest pinnacle of spiritual knowledge (by cognoscence of yourself); must not allow your soul any more, to plunge in the deep and dark cave of your egoistic individuality.

*~sv.6-11 For, when you rest on the pinnacle of self-knowledge, it is unwise to fall into the pit of egosense again. Let hopes cease and let notions vanish, let the mind reach the state of no-mind while you live unattached.*

On the peak of Self-Wisdom Mountain, rAma,

you are now in Vishrânta Repose.

You ought not to fall again

into the pit of the I-feeling.

यत्\_स्मृत=अनन्त.सd-दृष्टेः\_ज्ञत्व.मेरु-शिरः.स्थिते: ।

पुनर्.गर्भ-अनुकार-अन्तः.पाताले पतनम् कुत: ॥७॥

yat\_smRta=ananta.sat-dRSTe:\_jJatva.meru-zira:sthite: | punar.garbha-anukAra-anta:pAtAle patanam kuta: ||7||

.

yat\_smRta=an.anta-sad-dRSTe: -

jJatva.meru-zira:sthite: -

punar.garbhe - **in one more womb =**

anukAra-anta:pAtAle patanam kuta: - **x**

#kR – to do, —> #anukR – following, doing next —>#**anukAra –m.-** an imitation , resemblance.

~vlm.7. Thus seated on the pitch of your knowledge, as on the top of the Meru mountain; and remembering the glorious prospect all around you; you cannot choose to fall down into the hellpit of this earth, and to be reborn in the darksome cave of a mother's womb. (Because the living soul is doomed to transmigration and regeneration until its final liberation).

*~sv.6-11 For, when you rest on the pinnacle of self-knowledge, it is unwise to fall into the pit of egosense again. Let hopes cease and let notions vanish, let the mind reach the state of no-mind while you live unattached.*

दृश्यते ते स्वभावोऽयम् समतासत्यतामय: ।

manye kSINa-vikalpe 'si jAto 'si hata-kAlika: ||8||

मन्ये क्षीणविकल्पेऽसि जातोऽसि हतकालिक: ॥८॥

dRzyate te svabhAvo\_'yam samatÂsatyatA=maya: |

.

dRzyate te svabhAvo ayam – **your character is appears to be this**

\* samatÂsatyatA - maya: **- mode of** samatA.satyatA **/** samatA.asatyatA "fuzzy Â" – **the Sameness of reality and unreality**

manye - **I opine =**

kSINa-vikalpe asi - **in wasted.ideation you are =**

jAta: asi - **born you are =**

hata-kAlika: **- having slain the heron / killed Ur time** / ignorance in AB, not supported elsewhere) **=**

\* saMkalpa.Concept, vikalpa.Ideation

~vlm. ... you are of an even temperament, and have the quality of truth (satyaguna) full in your nature; I understand you have weakened your desires, and have entirely got over your ignorance.

~sv.6-11 For, when you rest on the pinnacle of self-knowledge, it is unwise to fall into the pit of egosense again. Let hopes cease and let notions vanish, let the mind reach the state of no-mind while you live unattached.

स्वभावे संस्थितो राम इत्यावेदयतीव मे ।

svabhAve samsthito\_ rAma ity\_Avedayati\_iva me |

सौम्य पूर्णार्णवप्रख्या समता निर्मला तव ॥९॥

saumya pUrNa-arNava-prakhyA samatA nirmalA tava ||9||

.

svabhAve samsthito\_ rAma ity\_Avedayati\_iva me **- x =**

saumya pUrNa-arNava-prakhyA samatA nirmalA tava **- x =**

~vlm.9. You appear to be settled in your nature of purity, and the temperament of your mind appears to me to be as calm and quiet as the sea, when it is full and untroubled by the rude and rough winds of heaven.

*~sv.6-11 For, when you rest on the pinnacle of self-knowledge, it is unwise to fall into the pit of egosense again. Let hopes cease and let notions vanish, let the mind reach the state of no-mind while you live unattached.*

आशा यातु निराशत्वम्

अ.भावम् यातु भावनम् ।

अ.मनस्त्वम् मनो यातु

तव\_अ.सङ्गेन जीवत: ॥१०॥

AzA yAtu nirAzatvam a.bhAvam yAtu bhAvanam | a.manastvam mano yAtu tava\_a.saGgena jIvata: ||10||

.

**let Ur hopes come to hopelessness,**

**let Ur states come to statelessness,**

**to Mindlessness let Mind come to you thru living without attachment**

**.**

*~sv.* Let hopes cease and let notions vanish,

let the mind reach the state of no-mind while you live unattached.

यांयाम् वस्तुदृशम् यासि तस्याम् तस्यामवस्थितम् ।

सत्तासमान्यरूपेण ब्रह्म बृम्हितचिद्घनम् ॥११॥

yAmyAm vastu-dRzam yAsi tasyAm tasyAm\_avasthitam | sattAsamAnya-rUpeNa brahma bRmhita-cid-ghanam ||11||

.

yAmyAm vastu-dRzam yAsi - **to whatever objective sight U come =**

tasyAm tasyAm\_avasthitam  **- x +**

#sat -> #sattA -> **sattA-sAmAnya** – sat.tA-sAma.anya / sattA.asama.anya – the state of being SameOther -rUpeNa - **x =**

brahma bRmhita-cid-ghanam  **- x.**

~vlm.11. Whatever objects you come to see placed before you, know the same as full of the Divine intellect, which is consolidated and extended through all, as their common essence (The solid intellect forming the body, and its rarity the mind. "That extended through all yet in all the same; great in the earth as in the etherial frame" Pope).

~sv.6-11 For, when you rest on the pinnacle of self-knowledge, it is unwise to fall into the pit of egosense again. Let hopes cease and let notions vanish, let the mind reach the state of no-mind while you live unattached.

अज्ञातात्मा निबद्धोऽसि विज्ञातात्मा न बध्यसे ।

ajJAta-AtmA nibaddho\_'si vijJAta-AtmA na badhyase |

राम त्वम् स्वात्मनात्मानम् बोधयस्व बलाद्\_अत: ॥१२॥

rAma tvam svAtmanA\_AtmAnam bodhayasva balAd\_ata: ||12||

.

**not knowing the Self**

**U**

**are bound**

•

**having known the Self**

**U**

**are not bound**

:

**you should**

**by Ur own.Self,**

**rAma,**

**realize the Self with constant effort** **from now on**

.

~sv.12 You are bound only when you are ignorant. You will not be bound if you have self-knowledge. Hence, strive by every means to remain vigilant in self-knowledge.

~vlm.12. One ignorant of the soul, is fast bound to his ignorance; and one acquainted with the soul, is liberated from his bondage. Hence, O Ráma! learn to meditate constantly and intensely, the supreme soul in your own soul.

यत्र न स्वदते वस्तु स्वदते च यथागतम् ।

अवासनत्वम् तत्\_विद्धि साम्यम्\_आकाश-कोमलम् ॥१३॥

yatra na svadate vastu svadate ca yathAgatam |

avAsanatvam tat\_viddhi sAmyam\_AkAza-komalam ||13||

yatra na svadate vastu svadate ca yathAgatam **- x =**

avAsanatvam tat\_viddhi sAmyam\_AkAza-komalam **- x =**

यत्र न स्वदते वस्तु - Where something-real does not taste good स्वदते च यथागतम् - yet then tastes good, as it happens, अ.वासनत्वम् तत्\_विद्धि - know that to be a state free from Vâsanâ Traces साम्यम्\_आकाश-कोमलम् - Equanimity/Similarity. the Tender Space. #part. #sama —>#sAmya -adj.- equanimous, similar = #avaiSamya, y2018.012.ABComm. •• #sAmyatA – Equanimity, Unification, #samvedana\_abhyAsAn nUnam abhyeti sAmyatA. y3060.030. -13-

#part. #sama —>#sAmya -adj.- equanimous, similar = #avaiSamya, y2018.012.ABComm. •• #sAmyatA – Equanimity, Unification, #samvedana\_abhyAsAn nUnam abhyeti sAmyatA. y3060.030.

#mlai —>#komala -mfn.- (fr. ko को = ku कु, mala मल fr. √म्लै, "easily fading away"?), tender, soft (opposed to #karkaza कर्कश), bland, sweet, pleasing, charming, agreeable \_R.&c (said of the #rIti style रीति \_kpr.).

~vlm.13. It is indifference which wants to enjoy nothing, nor yet refuses the enjoyment of whatever presents of itself to any body; and know inappetency to consist in the cool calmness of the mind, resembling the serenity of the sky. (Insouciance is the want of desire and renunciation of pruriance and not the abdication of enjoyment).

~sv.13-18 When you do not engage yourself in sense-experiences and also when you experience whatever comes to you unsought, you are in a state of equanimity and purity, free from latent tendencies or memories.

वासना-रहितैर्\_अन्तर्\_इन्द्रियैर्\_आहर क्रिया: ।

न विक्रियाम्\_अवप्नोषि खवत्\_क्षोभ-शतैर्\_अपि ॥१४॥

vAsanA-rahitair\_antar\_indriyair\_Ahara kriyA: |

na vikriyAm\_avapnoSi khavat\_kSobha-zatair\_api ||14||

vAsanA-rahitair\_antar\_indriyair\_Ahara kriyA: **- x =**

na vikriyAm\_avapnoSi khavat\_kSobha-zatair\_api **- x =**

~vlm.14. Preserve the coldlistlessness of your mind, and discharge your duties with the cool application of your organs of action; and this unconcernedness of your mind, will render you as steady as the sky at all accidents of life.

~sv.13-18 When you do not engage yourself in sense-experiences and also when you experience whatever comes to you unsought, you are in a state of equanimity and purity, free from latent tendencies or memories.

ज्ञाता ज्ञानम् तथा ज्ञेयम् त्रयमेकतयात्मनि ।

शान्तात्मानुभवाऽभव्यम् न भूयो भवभागसि ॥१५॥

jJAtA jJAnam tathA jJeyam trayam\_ekatayA\_Atmani | zAnta-Atma-anubhava-abhavyam na bhUyo\_ bhavabhAg\_asi ||15||

.

jJAtA jJAnam tathA jJeyam - **x –** draSTA.darzana,dRyabhU:, kartA hetu: kriyA **=**

trayam\_ekatayA\_Atmani **– a trio with unity in the Self =**

zAnta-Atma-anubhava-abhavyam na bhUya: bhava-bhAg\_asi **- x =**

~vlm.15. If you can combine the knower, knowable and the knowledge (i. e. all the three states of the subjective, objective and the intermediate percipience) in your soul alone; you will then feel the tranquility of your spirit and shall have no more to feel the troubles of sublunary life.

~sv.13-18 When you do not engage yourself in sense-experiences and also when you experience whatever comes to you unsought, you are in a state of equanimity and purity, free from latent tendencies or memories.

चित्तोन्मेषनिमेषाभ्याम् संसारप्रलयोदयौ ।

वासनाप्राणसंरोधादनिमेषम् मन: कुरु ॥१६॥

citta-unmeSa-nimeSAbhyAm samsAra-pralaya-udayau | vAsanAprANa-samrodhAd\_animeSam mana: kuru ||16||

.

citta-unmeSa-nimeSAbhyAm - **x =**

samsAra-pralaya-udayau  **- x +**

vAsanAprANa-samrodhAt - **x =**

animeSam mana: kuru  **- x.**

~vlm.16. It is the expansion and contraction of the mind, that causes the display and dissolution of the world; try therefore to stop the action of thy mind, by restraining the breaths of thy desire in thyself.

~vwv.625/16a. The creation and dissolution of the world happen with the opening and closing of the mind.

~sv.13-18 When you do not engage yourself in sense-experiences and also when you experience whatever comes to you unsought, you are in a state of equanimity and purity, free from latent tendencies or memories.

प्राणोन्मेषनिमेषाभ्याम् संसृते: प्रलयोदयौ ।

तमभ्यासप्रयोगाभ्यामुन्मेषरहितम् कुरु ॥१७॥

prANa-unmeSa-nimeSAbhyAm samsRte: pralaya-udayau | tam\_abhyAsa-prayogAbhyAm\_unmeSa-rahitam kuru ||17||

.

prANa-unmeSa-nimeSAbhyAm - **x =**

samsRte: pralaya-udayau  **- x +**

tam\_abhyAsa-prayogAbhyAm - **x =**

unmeSa-rahitam kuru  **- x.**

~vlm.17. So it is the breath of life, which conducts and stops the business of the world, by its respiration and rest; restrain therefore the breathing of the vital air, by thy practice of the regulation of thy breathing (as dictated before).

~sv.13-18 When you do not engage yourself in sense-experiences and also when you experience whatever comes to you unsought, you are in a state of equanimity and purity, free from latent tendencies or memories.

मौर्ख्योन्मेषनिमेषाभ्याम् कर्माणाम् प्रलयोदयौ ।

तद्विलीनम् कुरु बलाद्गुरुशास्त्रार्थसंयमै: ॥१८॥

maurkhya-unmeSa-nimeSAbhyAm karmANAm pralaya-udayau | tad\_vilInam kuru balAd\_guru-zAstrArtha-saMyamai: ||18||

.

maurkhya-unmeSa-nimeSAbhyAm - **x =**

karmANAm pralaya-udayau  **- x +**

tad\_vilInam kuru balAt - **x =**

guru-zAstrArtha-saMyamai:  **- x.**

~vlm.18. So also it is the act of ignorance to give rise to ceremonious works, as it is that of knowledge to repress them; Do you therefore boldly put them down by your own forbearance, and the instructions you derive from the sástras and your preceptors.

~sv.13-18 When you do not engage yourself in sense-experiences and also when you experience whatever comes to you unsought, you are in a state of equanimity and purity, free from latent tendencies or memories.

यथा वात-रजः-सङ्ग-स्पन्दात्\_खम् भाव-वेदनम् ।

तथा चितश्\_चेत्यतया स्पन्दाद्\_इदम्\_उपस्थितम् ॥१९॥

yathA vAta-raja:-saGga-spandAt\_kham bhAva-vedanam | tathA citaz\_cetyatayA spandAd\_idam\_upasthitam ||19||

.

yathA - **as =**

vAta-raja:-saGga-spandAt\_kham bhAva-vedanam **|**

tathA – **thus**

cita:\_cetyatayA spandAd\_idam\_upasthitam  **- x.**

#cit #cetya . yathA vAta-raja:-saGga-spandAt\_kham bhAva-vedanam | tathA citaz\_cetyatayA spandAd\_idam\_upasthitam || y6044.019

#bhU #bhAva #bhAvavedana - yathA vAta-raja:-saGga-spandAt\_kham bhAva-vedanam | tathA citaz\_cetyatayA spandAd\_idam\_upasthitam || y6044.019

#vid #vedana #bhAvavedana - yathA vAta-raja:-saGga-spandAt\_kham bhAva-vedanam | tathA citaz\_cetyatayA spandAd\_idam\_upasthitam || y6044.019

~vlm.19. As the winds flying with dust, darken the fair face of the sky; so the intellect being daubed with the intelligibles (The subjective soiled with the objective), obscure the clear visage of the soul.

~sv.19-21 In such a state, like the sky, you will not be tainted even by a thousand distractions. When knower, known and knowledge merge in the one self, the pure experiencer does not once again generate a division within.

दृश्यदर्शनसंबन्धस्पन्देनेयम् जगद्गति: ।

स्फुरत्यालोककुड्यादिसंगजा वर्णधीरिव ॥२०॥

dRzya-darzana-sambandha-spandena\_iyam jagad.gati: | sphuraty\_Aloka-kuDya.Adi-saMgajA varNadhIr\_iva ||20||

.

dRzya-darzana-sambandha-spandena - **x =**

iyam jagad.gati: **- this is World.Hiway +**

sphurati - **x =**

Aloka-kuDya.Adi - **x =**

saMgajA varNadhIr\_iva  **- x.**

~vlm.20. The action of the relation between the vision and visibles, (i. e. the mutual of the eyesight and outward objects on one another), causes the appearance of the world and its course; as the relation that there exists between the solar rays and formations of things, makes them appear in various colours to the eye. (Neither the course of the world, nor the appearance of colour is in real being, but is owing to the relative combination of things).

~sv.19-21 In such a state, like the sky, you will not be tainted even by a thousand distractions. When knower, known and knowledge merge in the one self, the pure experiencer does not once again generate a division within.

दृश्यदर्शनसंबन्धस्पन्दाभावे न जायते ।

वेदना भवदाभासा चित्रपुंसामिवाशये ॥२१॥

dRzya-darzana-sambandha-spanda-abhAve na jAyate | vedanA bhavad\_AbhAsA citra-pumsAm\_iva\_Azaye ||21||

.

dRzya-darzana-sambandha-spanda-abhAve - **x =**

na jAyate **- x +**

vedanA bhavad\_AbhAsA - **x =**

citra-pumsAm\_iva\_Azaye  **- x.**

~vlm.21. But the want of this relativity removes the phenomenals from sight, as the want of light takes away the colours of things. (The former is an instance of the affirmative kind (anvayi); and the latter a vyatireki or negative one).

~sv.19-21 In such a state, like the sky, you will not be tainted even by a thousand distractions. When knower, known and knowledge merge in the one self, the pure experiencer does not once again generate a division within.

चित्तस्पन्दोत्थिता माया तदभावे विलीयते ।

पयःस्पन्दोत्थिता वीचिस्तदभावे विनश्यति ॥२२॥

citta-spanda-utthitA mAyA tad\_abhAve vilIyate | paya:spanda-utthitA vIcis\_tad\_abhAve vinazyati ||22||

.

citta-spanda-utthitA

**arisen from vibrant Affection**

**mAyA.Illusion**

tad\_abhAve vilIyate **– into that state subside =**

**arisen from vibrant water**

paya:spanda-utthitA

vIcis - **a wave =**

tad\_abhAve vinazyati **- in that state in destroyed**

**.**

~vlm.22. The oscillation of the mind causes the illusions, as the palpitation of the heart raises the affections, and they are all at a stop at the suspension of the actions of these organs. So the waves raised by motion of waters and action of the winds, sub side in the deep, by cessation of the actions of these elements. (The question is whether the affections are not causes of the palpitation of the heart?).

~sv.22-25 With the slightest movement in the mind (when the mind blinks) the samsAra (world-appearance) arises and ceases. Make the mind unwinking (free from movement of thought) by the restraint of the prana and also the latent tendencies (\_vAsanA\_). By the movement (blinking) of prana, the samsAra arises and ceases; by diligent practice make the prana free from such movement. By the rise and cessation of foolishness (ignorance), self-binding action arises and ceases; restrain it by means of self-discipline and the instructions of the preceptor and the scriptures. This world-illusion has arisen because of the movement of thought in the mind; when that ceases the illusion will cease, too, and the mind becomes no-mind. This can also be achieved by the restraint of prana. That is the supreme state.

त्यागेन वासनांशस्य बोधाद्वा प्राणरोधनात् ।

चित्ते निस्पन्दताम् याते कुत: स्पन्दस्य संभव: ॥२३॥

tyAgena vAsanAMzasya bodhAdvA prANa-rodhanAt | citte nispandatAm yAte kuta: spandasya sambhava: ||23||

tyAgena vAsanA-aMzasya x

bodhAd\_vA prANa-rodhanAt  **- x +**

citte nispandatAm yAte x

kuta: spandasya sambhava: **- x =**

~vlm.23. The abandonment of every jot of desire, the suspension of respiration, and the exercise of intellection, will contract the actions of the heart and mind, and thereby prevent the rise of the passions and affections and of illusions also. (Entire dispassionateness is the perfection of yoga asceticism).

~sv.22-25 With the slightest movement in the mind (when the mind blinks) the samsAra (world-appearance) arises and ceases. Make the mind unwinking (free from movement of thought) by the restraint of the prana and also the latent tendencies (\_vAsanA\_). By the movement (blinking) of prana, the samsAra arises and ceases; by diligent practice make the prana free from such movement. By the rise and cessation of foolishness (ignorance), self-binding action arises and ceases; restrain it by means of self-discipline and the instructions of the preceptor and the scriptures. This world-illusion has arisen because of the movement of thought in the mind; when that ceases the illusion will cease, too, and the mind becomes no-mind. This can also be achieved by the restraint of prana. That is the supreme state.

अ.संवित्-स्पन्द=मात्रेण याति चित्तम्\_अ.चित्तताम् ।

प्राणानाम् वा निरोधेन तदेव च परम् पदम् ॥२४॥

a.samvit-spanda=mAtreNa yAti cittam\_a.cittatAm | prANAnAm vA nirodhena tadeva ca param padam ||24||

.

a.samvit-spanda=mAtreNa –

**according-with the measure it is without vibrant cognition -**

yAti cittam\_a.cittatAm –

**the Affective mind goes to nonAffectivity -**

prANAnAm vA nirodhena tad\_eva ca param padam –

**or else with restraint of the #prANa Airs to That very perfect state.**

~vlm.24. The un-consciousness which follows the inaction of the heart and mind, in consequence of the suspension of the vital breath is the highest perfection (of yoga philosophy).

~sv.22-25 With the slightest movement in the mind (when the mind blinks) the samsAra (world-appearance) arises and ceases. Make the mind unwinking (free from movement of thought) by the restraint of the prana and also the latent tendencies (\_vAsanA\_). By the movement (blinking) of prana, the samsAra arises and ceases; by diligent practice make the prana free from such movement..

दृश्य-दर्शन-संबन्धे यत्\_सुखम् परमार्थिकम् ।

तद्.अन्त-एक.अन्त-संवित्त्या ब्रह्म-दृष्ट्या मन:क्षय: ॥२५॥

dRzya-darzana-sambandhe yat\_sukham paramArthikam | tad.anta-eka.anta-samvittyA brahma-dRSTyA mana:kSaya: ||25||

.

dRzya-darzana-sambandhe - **x =**

yat\_sukham paramArthikam **- x +**

tad.anta-eka.anta-samvittyA - **x =**

brahma-dRSTyA mana:kSaya: - **x.**

~vlm.25. There is a pleasure in respect to the vision of visibles, which is common to all living being; but this being felt spiritually, amounts to holy pleasure paramánanda. But the sight of god in one's consciousness, which is beyond the province of the mind; transcends the mental pleasure, and affords a divine ecstacy, called the Brahmananda.

~sv.22-25 With the slightest movement in the mind (when the mind blinks) the samsAra (world-appearance) arises and ceases. Make the mind unwinking (free from movement of thought) by the restraint of the prana and also the latent tendencies (\_vAsanA\_). By the movement (blinking) of prana, the samsAra arises and ceases; by diligent practice make the prana free from such movement. By the rise and cessation of foolishness (ignorance), self-binding action arises and ceases; restrain it by means of self-discipline and the instructions of the preceptor and the scriptures. This world-illusion has arisen because of the movement of thought in the mind; when that ceases the illusion will cease, too, and the mind becomes no-mind. This can also be achieved by the restraint of prana. That is the supreme state.

यत्र नाभ्युदितम् चित्तम् तत्तत् सुखम् अकृत्रिमम् ।

न स्वर्गादौ संभवति मरौ हिम-गृहम् यथा ॥२६॥

yatra nAbhyuditam cittam tattat sukham akRtrimam | na svarga.Adau sambhavati marau hima-gRham yathA ||26||

.

yatra nAbhyuditam cittam –

**where Chitta Affection has not arisen** — tattat sukham akRtrimAm –

**therever is natural happiness** — na svargAdau sambhavati –

**not in heaven-&c does it arise** — marau hima-gRham yathA –

**as the desert is not the home of snow —**

#abhyudita - arisen, sprung from — y2.013.001

#kRtrima — adj. ‑ made artificially, factitious, unnaturally or non-spontaneously produced; falsified; not natural; simulated; adventitious — akRtrima ‑ none of the above — defined by Sarasvati at y3.018.014… —

#maru ‑ m. ‑ a wilderness, sandy waste, desert (often pl.); a mountain, rock; "the desertlike penance" i.e. abstinence from drinking mbh.; [a place of romance! <http://www.exoticindia.com/product/MG59/>] — y1.020.032 —028.008 —

~AB. tattat sukham tac ca ... ||

~vwv.1586/26. That natural Bliss of Brahman, where the mind is not risen, does not occur in heaven and the like, as a habitation of ice (or an icy lake) does not occur in a sandy desert.

~sv.26-32 The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable and should not even be called happiness! The mind of the knower of the truth is no-mind: it is pure satva.

Where Chitta Affection has not arisen,

there is natural happiness:

it does it arise in heaven:

the desert is not the home of snow —

चित्तोपशम-जम् स्फारम् अवाच्यम् वचसा सुखम् ।

क्षयातिशय-निर्मुक्तम् नोदेति न च शाम्यति ॥२७॥

citta-upazama-jam sphAram avAcyam vacasA sukham | kSayAtizaya-nirmuktam na\_udeti na ca zAmyati ||27||

.

citta-upazama-jam sphAram –

**born of quietude, vast** — avAcyam vacasA sukham ‑ happiness

**a happy place unutterable by speech**

**free of decay & free of growth**

— kSaya-atizaya-nirmuktam ‑ decay-increase-free — na udeti na ca zAmyati –

**not.arising & not.subsiding**

#sphAra ‑ adj. – vast, extensive, strong, dense (as mist), loud (as a shout); a shock, slap, bang; = <sphuraNa>; ‑ m/n. ‑ a bubble or flaw (in gold); much, abundance — sphAratA ‑ f. ‑ extension, density [=ghanatA]; <jagati spharatAm nIte ... manasA> "the world being led into extension by the Mind" y3.093.011]. — y2.014.010 - .014.031 —

#atizaya ‑ ati-zaya ‑ m. ‑ pre-eminence, eminence; superiority in quality or quantity or numbers; advantageous result; —adj. ‑ pre-eminent, superior, abundant; — atizayam, atizayena ind. ‑ eminently, very; — atizAyin adj. ‑ excelling, abounding; excessive. — atizayana a.I – eminent, abundant; atizayanam ind. – excessively. —

~vlm.1587/27. The great happiness of the cessation of thought, which is inexpressible by words and is free from decay or excess \_or growth\_, neither arises nor comes to an end.

~sv.26-32 The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable and should not even be called happiness! The mind of the knower of the truth is no-mind: it is pure satva.

Born of Upashama Quietude,

immense happiness unutterable by speech —

decay-increase-free —

does not arise and does not subside —

बोधाद्\_भवति चित्त-अन्तो दुर्.बोधाच्\_चित्त-वेदिता ।

बाल-वेतालवत्\_तेन मोह-श्रीर्\_घनताम् गता ॥२८॥

bodhAd\_bhavati citta-anto dur.bodhAc\_citta-veditA | bAla-vetAlavat\_tena moha-zrIr\_ghanatAm gatA ||28||

.

bodhAd\_bhavati citta-anta: - **x =**

dur.bodhAc\_citta-veditA  **- x +**

bAla-vetAlavat\_tena - **x =**

moha-zrI:\_ghanatAm gatA **– a wealth of Delusion, thick as fog, =**

~vlm.28. Right understanding weakness the sensuous mind (by the blaze of rationality), but wrong understanding serves to increase its irrational sensuousness only. It then, sees the thickening mists of error, rising as spectres and apparitions before the sight of boys.

~sv.26-32 The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable and should not even be called happiness! The mind of the knower of the truth is no-mind: it is pure satva.

विद्यमानम्\_अपि ह्य्\_एतच्\_चित्तम् बोधाद्\_विलीयते ।

तद्\_अप्य्\_असद्\_इव\_आभाति ताम्रम् हेमी.कृतम् यथा ॥२९॥

vidyamAnam\_api hy\_etac\_cittam bodhAd\_vilIyate | tad\_apy\_asad\_iva\_AbhAti tAmram hemI.kRtam yathA ||29||

.

vidyamAnam\_api hy\_etat - **x =**

cittam bodhAt\_vilIyate  **- x +**

tat\_api\_a-sat\_iva\_AbhAti - **x =**

tAmram hemI.kRtam yathA  **- x.**

~vlm.29. Though the sensational mind is existent in us, yet it seems as quite inexistent and extinct before the light of our rationality, as the substance of copper appears to disappear by being melted with gold. (The carnal mind is converted to the rational understanding by its association with it).

~sv.26-32 The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable and should not even be called happiness! The mind of the knower of the truth is no-mind: it is pure satva.

\*

vidyamAnamapi hyetaccittaM bodhAdvilIyate |

sadapyasadivAbhAti tAmraM hemIkRtaM yathA || 29

\*\*\*VA - although (seemingly) real, this mind disappears from awakening

(to the truth),

Like when gold although real, appear as unreal copper.

I don’t see how example matches to concept in the first line in this

sarga, although it is elaborated in the next.

AS:
Yes, it is a bit twisted, but AB commentary helps.
Even though the mind (of a person with knowledge) is present (as evident from his ordinary actions) it dissolves due to the awakening.
Just as copper, though existent, appears otherwise when made golden.
I presume the conversion into gold is intended as an alchemy type change. The original copper is still the material basis even though it has completely changed and appears gone.
This is what happens to the mind of a knower. It is transformed, but is still present.

ज्ञस्य चित्तम् न चित्ताख्यम् ज्ञचित्तम् सत्त्वमुच्यते ।

नामार्थान्यत्वभाक्चित्तम् बोधात्ताम्रसुवर्णवत् ॥३०॥

jJasya cittam na citta-Akhyam jJa-cittam sattvam\_ucyate |

nAma-artha-anyatva-bhAk\_cittam bodhAttAmrasuvarNavat ||30||

jJasya cittam na citta-Akhyam jJa-cittam sattvam\_ucyate **- x =**

nAma-artha-anyatva-bhAk\_cittam bodhAttAmrasuvarNavat **- x =**

~vlm.30. The mind of the wise is not the sensuous mind, because the wise mind is an essence of purity by itself; thus the sensible mind is changed in its name and nature to that of the understanding, as the copper is converted to the name and nature of gold.

~sv.26-32 The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable and should not even be called happiness! The mind of the knower of the truth is no-mind: it is pure satva.

न संभवति चित्तत्वम् तेन तत्\_प्रविलीयते ।

भ्रम: शाम्यति बोधेन न\_अभावो विद्यते सत: ॥३१॥

na sambhavati cittatvam tena tat\_pravilIyate |

bhrama: zAmyati bodhena na\_abhAvo\_ vidyate sata: ||31||

na sambhavati cittatvam tena tat\_pravilIyate **- x =**

bhrama: zAmyati bodhena na\_abhAvo vidyate sata: **- x =**

#bhU —>#sambhU - come or be together, assemble, meet, unite-with (instr. saha or loc.), •• have sexual intercourse with (instr. saha or sArdham & acc.); be held or contained in (loc.); • originate, be produced or born, spring from (abl.), • happen, occur, • fall to a person's (loc. or gen.) share or lot.

~vlm.31. But it is not possible for the mind to be absorbed at once in the intellect, its errors only are moved by right understanding, but its essence is never annihilated. (as the alloy of copper in gold).

~sv.26-32 The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable and should not even be called happiness! The mind of the knower of the truth is no-mind: it is pure satva.

अवस्त्व्\_एव विकल्पात्म चित्तादि शश-शृङ्गवत् ।

सर्वम् तदात्मनस्\_तस्मात्\_तद्-द्\_हि बोधाद्\_विलीयते ॥३२॥

avastv\_eva vikalpAtma citta.Adi zaza-zRGgavat |

sarvam tadAtmanas\_tasmAt\_tad.d\_hi bodhAd\_vilIyate ||32||

avastv\_eva vikalpAtma citta.Adi zaza-zRGgavat **- x =**

sarvam tadAtmanas\_tasmAt\_tad.d\_hi bodhAd\_vilIyate **- x =**

~vlm.32. Things taken as symbols of the soul, are all un-substantial as the mind and vital principle; all which are as unreal as the horns of hare (which are never known to grow). They are but reflexions of the soul, and vanish from view after the soul is known. (The mind is said to be an expansion of the soul [Sanskrit ~]

~sv.26-32 The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable and should not even be called happiness! The mind of the knower of the truth is no-mind: it is pure satva.

चित्तम् सत्त्वम् समायातम् किंचित्कालम् जगत्स्थितौ ।

विहृत्य तुर्यावस्थायाम् तुर्यातीतम् भवत्यत: ॥३३॥

cittam sattvam samAyAtam kim.citkAlam jagat-sthitau |

vihRtya turya-avasthAyAm turya-atItam bhavatyata: ||33||

cittam sattvam samAyAtam kim.citkAlam jagat-sthitau **- x =**

vihRtya turya-avasthAyAm turya-atItam bhavatyata: **- x =**

~vlm.33. The mind has its being for a short time only, during its continuance in the world; but after it has passed its fourth stage of insensibility, it arrives to the state of comatosity which is beyond the fourth stage.

~sv.33-34 After living with such no-mind for some time, there arises the state known as turIya-atita (the state beyond the transcendental, or the turIya state).

ब्रह्मैव भूरिभुवनभ्रमविभ्रमौघैर्

इत्थम् स्थितम् सममनेकतयैकमेव ।

सर्वात्म संभवति नेतरदङ्ग किंचिच्

चित्तादिकम् च न हृदीव हि संनिवेश: ॥३४॥

brahmÂ\_iva bhUri-bhuvana-bhrama-vibhrama-oghair

ittham sthitam samam\_anekatayA\_ekam\_eva |

sarva-Atma sambhavati na\_itarad\_aGga kim.cic

citta-Adikam ca na hRdi\_iva hi samniveza: ||34||

brahmÂ\_iva - **x =**

bhUri-bhuvana-bhrama-vibhrama-oghai: **-**

**w many-earth-delusive-indelusive-floods =**

ittham sthitam

**so set the same, a state of non-Oneness yet One.**

\_anekatayA\_ekam\_eva **- x =**

sarva-Atma sambhavati - **when AllSelf comes to be =**

na\_itarad\_aGga kim.cic **– "et" has no "cetera" &c. =**

citta-Adikam ca **and someone of Affective Mind, &c.**

na hRdi\_iva hi samniveza: **- x.**

~vlm.34. Brahma is all even andone, though appearing as many amidst the errors that reign over the world; He is the soul of all and has no partial or particular form of any kind. He is not the mind or any thing else, nor is He situated in the heart (as afinite being). (gloss:--The Divine Soul like the human mind has conceptions of endless things, which are neither situated in it nor parts of itself, but are as empty phantoms in the air).

~sv.33-34 After living with such no-mind for some time, there arises the state known as turIya-atita (the state beyond the transcendental, or the turIya state).

**oॐm**

.z34

21||08||**18||22||27||**31||**18||**26||33||12||7||13||09||01||**27||**28||02||**22||**23||23||11||01||33||22||05||08||28||**19||**20||25||18||06||**19||**26||29||13||27||03||**07||**09||31||24||16||04||**07||**30||**15||**21||17||32||14||02||**15||**34||**34||**32||04||29||16||24||20||30||14||19||11||5||03||**25||**06||**34||**15||**25||**17||