

Jainacharya Shri Jagatchandrasuri Suripad Silver Jubilee
Text Series No. 20

योगसार YOGASĀRA

A CLASSICAL EXPOSITION ON THE
ESSENCE OF YOGA

Sanskrit text by
ANONYMOUS

Under mentorship of
Acharya Shri Jagatchandrasuri (Dahelawala)

English Translation :
Hitesh Savani



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Acharya Shri Vijay Surendrasurishvarji
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Dedicated to

Acharya Shri Jagatchandrasuri Maharaj (Dahelawala)

Disciple of Acharya Shri Ramsuri Maharaj (Dahelawala)

Commemorating 25 years of his esteemed tenure as Acharya





Courtesy

This tribute is offered in honour of the ascetic life of
Muni Atmadarshanvijay Maharaj (Dahelawala) and
Sadhvi Mantranidhishriji (Dahelawala)
by the devoted family of
Sunilbhai Mohanlal Burad
Sabarmati, Ahmedabad.



Benediction

**Acharya Shri Jagatchandrasuri Maharaj
(Dahelawala)**

The teachings of the Tirthankara Lords, Gaṇadhar Lords and other wise men are collectively known as Jināgama or Śruta. In the Kalikāla era, Śruta is our sole means of attaining knowledge of the true path. The Āgamic scriptures are chiefly composed in the Prakṛta and Sanskṛta languages. In the course of time, these scriptures were translated and adapted into Apabhraṁśa, Deśi, Maru Gurjara, Gujarati, Hindi and other languages. This made the treasure trove of Śruta scriptures accessible even to those who had no knowledge of Prakṛta or Sanskṛta.

Our present generation is greatly influenced by the widespread prevalence of the English language. Hence it became imperative for the benefit of the new generation to translate historical, narrative and philosophical texts of introductory level in English. Several śrāvaka dedicated to Śruta welcomed this idea eagerly. The work began in a systematic manner. As a result of this initiative this philosophical text shall give good guidance to adapt to a better way of living life and advance spiritually. Readers of this book may read the text again and again in their difficult times, which shall help them overcome their misery.

May all living beings tread the path of liberation laid by Lord Mahavir, for their own benefit.

Jagatchandrasuri

Ahmedabad, Gujarat
4th April 2025

Publisher's Note

Acharya Shri Vijay Surendrasurishvarji Jain Tattvagyan Shala is a registered religious trust established under the auspices of revered Tapagacchadhipati Acharya Shri Vijay Ramsurishvarji Maharaj (Dahelawala).

Activities such as seminars to impart spiritual knowledge to the revered sadhus and sadhvis, management of a vast collection of texts, research and publication of various ancient texts, conservation of ancient manuscripts including those on palm-leaf, have been in progress over the last seventy years. Later additions to the activities are online philosophical courses for lay people, creation of Agamic literature on Manuscripts etc. The activities are chiefly based in Ahmedabad and Surat.

It has been almost a decade that revered Acharya Shri Jagatchandrasuri inspired us to initiate a project of translation and publication of ancient narrative and historical texts into English. Shri Nimish Shah was nominated as the head of the translation committee and has put in an untiring effort in this new project. Several texts have been published under his leadership. More recently, Gurudev inspired us to take up translation of philosophical texts. This text is a direct effort endeavoured with his inspiration.

Sincere thanks and commendations to all who have contributed to this noble task.

We express our gratitude to revered Panyas Shri Ratnabodhi Vijayji, the author of the Gujarati edition of this book.

Translation of several other texts have been initiated by the trust. We are confident that under the guidance of Gurudevshri, we shall publish more in due course.

Gunvantlal Vadilal Shah
Trustee

Acharya Shri Vijay Surendrasurishvarji
Jain Tattvagyan Shala
Ahmedabad
4th April 2025

Translator's Note

Introduction to the book:

I take great pleasure in presenting the English translation of a great text Yogasāra, (whose author is anonymous) based on the commentary written by revered Panyas Shri Ratnabodhivijayji, a disciple of revered Acharya Shri Hemachandrasurishvarji. He has written the commentary in simple Gujarati language which makes it simpler for everyone to understand the essence of this book.

The text is of prime importance for those who wish to dwell in the intrinsic world and progress on the path of spirituality. Several steps on the path of spiritual advancement have been depicted in the text. One can easily adopt them and scale up the ladder of spiritual growth on the path of salvation.

About the book :

Any act that leads to salvation is called yoga. Sāra means essence. Thus, Yogasāra is the essence or purest form of yogic wisdom. Just as fresh butter is extracted from milk through churning, Yogasāra represents the distilled, refined teachings of yoga - free from distractions and impurities.

The book is spread in five propositions :

1. The first proposition depicts the true form of *paramātmā* in 46 verses.
2. The second proposition preaches the religion that is the essence of *tattvas* in 38 verses.
3. The third proposition delivers the sermon of equanimity in 31 verses.
4. The fourth proposition carries the sermon of *sattva* in 42 verses.
5. The fifth proposition imparts the sermon to create purity of emotions.

Looking at the depth and the form of the text it seems the author has studied several texts on *yoga* and then created it. The spread of 206 verses is just enough for a spiritual seeker to seek self-realisation and ultimately salvation.

Mentorship :

My Gurudev, revered Acharya Shri Vijay Jagatchandrasurishvarji (Dahelawala), has always been concerned of today's youth. Today's education system and the social structure foxes the youth inclination to English language. Due to this the study of mother tongue and national language has been ignored to a great extent. Thus, in today's world if the religious and spiritual values are to be imbibed among the youth, it mandates to present them the scriptures and texts in English language. This was gauged by Gurudev at an early stage. He vehemently propagated translation of our texts in English language about ten years ago. Several narrative texts have been translated under his guidance. He then desired that philosophical texts may also be translated so that the Jain principles, essence and philosophy could be made available to the masses in English language. The translation of *Yogasāra* will be among the first philosophical texts in the collection of publication not withstanding many more to come.

Gurudev is in the true sense a definite source of inspiration for promotion, preservation and dissemination of knowledge imparted in the form of literary wealth by our ancestors.

Acknowledgements :

I owe my gratitude to Muni Shri Nayagyavijayji who introduced the text to me and inspired me to take up the translation of the text.

I am truly indebted to revered Panyas Shri Ratnabodhivijayji, who, inspite of his busy schedule, upon my earnest request, promptly checked the translation of the text. His suggestions have made the translation more attractive and more accurate in terms of matter.

I am indebted to one and all, named and unnamed, who have assisted or mentored this project, some by checking and others by providing advice, support and inspiration at various levels.

I hope this book provides an insight to the reader to mend his life for his spiritual wellbeing.

Hitesh Savani

Mumbai, April 4, 2025

योगसार YOGASĀRA



प्रस्ताव - १ (First Proposition)

Background –

Those souls having accepted the Jaina religion have known the tattvas and have been authorised by their Guru should always, according to their capacity, sermonise other souls, who are sinking deep in the worldly ocean, to cross over. It is mentioned in the second chapter of the 'Dharma Bindu' – 'There is no better benevolent act than rendering a religious sermon that destroys the suffering of beings. (12)' Doing so broadens the heart and expands friendships. These great souls' heart overflow with compassion when they see the suffering of others. The true solution to remove all suffering is the practice of the path shown by Lord Jineshwar (Tirthankara). Therefore, great souls with hearts filled with compassion show the living beings the path shown by the Lord Jineshwar. By worshipping that path, they are freed from sufferings and become joyful. The great author of this book named Yogasāra too has created this book with the spirit of alleviating the sufferings of other beings. He was quite detached. Hence, he has not even mentioned his name anywhere in the book.

प्रणम्य परमात्मानं रागद्वेषविवर्जितम् |
योगसारं प्रवक्ष्यामि गम्भीरार्थं समासतः ||१||

praṇamya paramātmānaṃ rāgadveṣavivarjitaṃ |
yogasāraṃ pravakṣyāmi gambhīrārthaṃ samāsataḥ ||1||

1. Bowing to paramātmā who is free from attachment and averment, I shall briefly explain the Yogasāra, which is filled with profound meaning.



यदा ध्यायति यद्योगी याति तन्मयतां तदा |
ध्यातव्यो वीतरागस्तन्नित्यमात्मविशुद्धये ||२||

yadā dhyāyati yadyogī yāti tanmayatām tadā |
dhyātavyo vītarāgastannityamātmaviśuddhaye ||2||

2. When a yogi meditates on something, he transforms like it. Therefore, for the purification of the soul, one should always meditate on Vītarāga.



शुद्धस्फटिकसङ्काशो निष्कलश्चात्मनाऽऽत्मनि |
परमात्मेति स ज्ञातः प्रदत्ते परमं पदम् ||३||

śuddhasphaṭikasaṅkāśo niṣkalaścātmanā’ātmani |
paramātmēti sa jñātaḥ pradatte paramaṁ padam ||3||

3. The Supreme Lord, known as pure, crystal-like and flawless paramātmā in the soul, by the soul, bestows Mokṣa, the supreme status to the soul.



किन्तु न ज्ञायते तावद्यावन्मालिन्यमात्मनः |
जाते साम्येन नैर्मल्ये स स्फुटः प्रतिभासते ||४||

kintu na jñāyate tāvadyāvanmālinyamātmanah |
jāte sām्यena nairmalye sa sphuṭaḥ pratibhāsate ||4||

4. But as long as the soul is impure, paramātmā is not visible in the soul. When the soul becomes pure through equanimity (without attachment and aversion), paramātmā is clearly visible in the soul.



तत्त्वनन्तानुबन्ध्यादिकषायविगमक्रमात् |
आत्मनः शुद्धिकृत्साम्यं शुद्धं शुद्धतरं भवेत् ||५||

tattvanantānubandhyādikaṣāyavigamakramāt |
ātmanah śuddhikṛtsām्यam śuddham śuddhataram bhavet ||5||

5. The equanimity that purifies the soul becomes more and more pure as the anantānubandhi etc. kaṣāyas are removed.



साम्यशुद्धिक्रमेणैव स विशुद्ध्यत आत्मनः ।
सम्यक्त्वादिगुणेषु स्यात् स्फुटः स्फुटतरः प्रभुः ॥६॥

sāmyaśuddhikrameṇaiva sa viśuddhyata ātmanah |
samyaktvādiguṇeṣu syāt sphuṭaḥ sphuṭatarah prabhuḥ ||6||

6. It is by the order of purification of equanimity, as the soul becomes pure in virtues such as right faith etc. are purified, paramātmā becomes increasingly clear and clearer from the soul.

Note : The order of purification of equanimity depends on the order of annihilation of mohaniya karmas.



सर्वमोहक्षयात्साम्ये सर्वशुद्धे सयोगिनि ।
सर्वशुद्धात्मनस्त्वेष प्रभुः सर्वस्फुटीभवेत् ॥७॥

sarvamohakṣayaṭsāmye sarvaśuddhe sayogini |
sarvaśuddhātmanastveṣa prabhuḥ sarvasphuṭībhavet ||7||

7. When all delusion is destroyed and equanimity is fully manifested, this paramātmā is fully revealed from the soul, which has attained complete purity in the embodied omniscient state.



कषाया अपसर्पन्ति यावत्क्षान्त्यादिताडिताः ।
तावदात्मैव शुद्धोऽयं भजते परमात्मताम् ॥८॥

kaṣāyā apasarpanti yāvatkṣāntyāditāḍitāḥ |
tāvadātmaiva śuddho'yaṁ bhajate paramātmatām ||8||

8. To the extent the passions are destroyed by forgiveness etc., to that extent this pure soul itself attains the state of paramātmā.



उपसर्पन्ति ते यावत्प्रबलीभूय देहिषु ।
स तावन्मलिनीभूतो जहाति परमात्मताम् ॥९॥

upasarpanti te yāvatprabalibhūya dehiṣu ।
sa tāvanmalinībhūto jahāti paramātmataṁ ॥9॥

9. To the extent the passions become stronger in the souls, to that extent the impure soul abandons the state of paramātmā.



कषायास्तन्निहन्तव्यास्तथा तत्सहचारिणः ।
नोकषायाः शिवद्वारार्गलीभूता मुमुक्षुभिः ॥१०॥

kaṣāyāstannihantavyāstathā tatsahacāriṇaḥ ।
nokaṣāyaḥ śivadvārārggalībhūtā mumukṣubhiḥ ॥10॥

10. Therefore, the aspirants for liberation should strike the obstacles to the door of liberation in the form of kaṣāyas and accompanying nokaṣāyas.



हन्तव्यः क्षमया क्रोधो मानो मार्दवयोगतः ।
माया चार्जवभावेन लोभः सन्तोषपोषतः ॥११॥

hantavyaḥ kṣamayā krodho māno mārddavayogataḥ ।
māyā cārjavabhāvena lobhaḥ santoṣapoṣataḥ ॥11॥

11. Overcome anger with mercy, pride with gentleness, illusion with simplicity and lust with nourishment of contentment.



हर्षः शोको जुगुप्सा च भयं रत्यरती तथा ।
वेदत्रयं च हन्तव्यं तत्त्वज्ञैर्दृढधैर्यतः ॥१२॥

harṣaḥ śoko jugupsā ca bhayaṁ ratyaratī tathā ।
vedatrayaṁ ca hantavyaṁ tattvajñairdṛḍhadhairyataḥ ॥12॥

12. Those who have known the Jain elements should overcome the nokaṣāyas – harṣa, śoka, jugupsā, bhaya, rati, arati, three types of veda with firm patience.



रागद्वेषमयेष्वेषु हतेष्वान्तरवैरिषु |
साम्ये सुनिश्चले यायादात्मैव परमात्मताम् ||१३||

rāgadveṣamayeṣveṣu hateṣvāntaravairiṣu |
sāmye suniścale yāyādātmaiva paramātmataṁ ||13||

13. When the internal adversaries in the form of attachments and aversions are destroyed and equanimity steadies very well, the soul attains paramātmā.



स तावद्देहिनां भिन्नः सम्यग्यावन्न लक्ष्यते |
लक्षितस्तु भजत्यैक्यं रागाद्यञ्जनमार्जनात् ||१४||

sa tāvaddehināṃ bhinnah samyagyāvanna lakṣyate |
lakṣitastu bhajatyaikyam rāgādyañjanamārjanāt ||14||

14. As long as paramātmā is not known the self feels He (paramātmā) is distinct from himself. Once the impurities such as attachment etc. are cleansed, paramātmā that is identified finds unity with the self. (i.e. appears integral to the self)



यादृशोऽनन्तवीर्यादिगुणोऽतिविमलः प्रभुः |
तादृशास्तेऽपि जायन्ते कर्ममालिन्यशोधनात् ||१५||

yādṛśo'nantavīryādiguṇo'tivimalah prabhuḥ |
tādṛśaste'pi jāyante karmamālinyaśodhanāt ||15||

15. Just as paramātmā is possessed of virtues such as infinite power, etc., and is very pure, so do these souls become on removal of the filthiness of karma.



आत्मानो देहिनो भिन्नाः कर्मपङ्ककलङ्किताः |
अदेहः कर्मनिर्मुक्तः परमात्मा न भिद्यते ||१६||

ātmāno dehino bhinnāḥ karmmapaṅkakaḥ |
adehaḥ karmanirmuktaḥ paramātmā na bhidyate ||16||

16. The embodied souls tainted by the karmic sludge are distinct. The bodiless and untainted by karmic sludge, Paramātmā, is not distinct.



सङ्ख्ययाऽनेकरूपोऽपि गुणतस्त्वेक एव सः |
अनन्तदर्शनज्ञानवीर्यानन्दगुणात्मकः ||१७||

saṅkhyayā'nekarūpo'pi guṇatastveka eva saḥ |
anantadarśanaññānavīryānandaguṇātmakaḥ ||17||

17. Despite being of many types by number, He (paramātmā) is of only one type by qualities such as infinite faith, infinite knowledge, infinite power, infinite bliss, etc.



जातरूपं यथा जात्यं बहुरूपमपि स्थितम् |
सर्वत्रापि तदेवैकं परमात्मा तथा प्रभुः ||१८||

jātarūpaṁ yathā jātyaṁ bahurūpamapi sthitam |
sarvatrāpi tadevaikaṁ paramātmā tathā prabhuḥ ||18||

18. Pure gold in many shapes everywhere is still the same. So is there only one Lord, paramātmā.



आकाशवदरूपोऽसौ चिद्रूपो नीरुजः शिवः |
सिद्धिक्षेत्रगतोऽनन्तो नित्यः शं परमश्रुते ||१९||

ākāśavadarūpo'sau cidrūpo nīrujaḥ śivaḥ |
siddhikṣetragato'nanto nityaḥ śaṁ paramaśnute ||19||

19. Paramātmā, who is formless like space, full of knowledge, disease-free, auspicious, residing in the Siddhakṣetra, infinite, eternal, experiences the highest form of happiness.



येनैवाराधितो भावात्तस्यासौ कुरुते शिवम् ।
सर्वजन्तुसमस्यास्य न परात्मविभागिता ॥२०॥

yenaivārādhito bhāvāttasyāsau kurute śivam ।
sarvajantusamasyāsya na parātmavibhāgitā ॥20॥

20. Paramātmā liberates the one who worships Him with faith, because paramātmā, who is equanimous towards all beings, does not make a distinction such as “he is mine, and he is someone else’s”.



कृतकृत्योऽयमाराद्धः स्यादाज्ञापालनात्पुनः ।
आज्ञा तु निर्मलं चित्तं कर्त्तव्यं स्फटिकोपमम् ॥२१॥

kṛtakṛtyo’yamārāddhaḥ syādājñāpālanātpunaḥ ।
ājñā tu nirmalaṁ cittaṁ karttavyaṁ sphaṭikopamam ॥21॥

21. The worship of paramātmā is practiced by obeying His command. The command of paramātmā is to make the mind pure like a crystal.



ज्ञानदर्शनशीलानि पोषणीयानि सर्वदा ।
रागद्वेषादयो दोषा हन्तव्याश्च क्षणे क्षणे ॥२२॥

jñānadarśanaśīlāni poṣaṇīyāni sarvadā ।
rāgadveṣādayo doṣā hantavyāśca kṣaṇe kṣaṇe ॥22॥

22. Always nurture knowledge, faith, chastity and destroy vices such as attachment, aversion etc. every moment.



एतावत्येव तस्याज्ञा कर्मद्रुमकुठारिका ।
समस्तद्वादशाङ्गार्थसारभूताऽतिदुर्लभा ॥२३॥

etāvatyeva tasyājñā karmadrumakuṭhārikā ।
samastadvādaśāṅgārthasārabhūtā’tidurlabhā ॥23॥

23. Paramātmā's command, which is like an axe for the tree of karma, the essence of the meaning of the Dvādaśāṅgī, extremely difficult to attain, is merely this (that shown in verse 21 and 22).



विश्वस्य वत्सलेनाऽपि त्रैलोक्यप्रभुणाऽपि च ।

साक्षाद्विहरमाणेन श्रीवीरेण तदा किल ॥२४॥

त एव रक्षिता दुःखभैरवाद्भवसागरात् ।

इयं यैः स्वीकृता भक्तिनिर्भरभयादिभिः ॥२५॥

यैस्तु पापभराक्रान्तैः कालसौकरिकादिभिः ।

न स्वीकृता भवाम्मोक्षौ ते भ्रमिष्यन्ति दुःखिताः ॥२६॥

॥ त्रिभिर्विशेषकम् ॥

viśvasya vatsalenā'pi trailokyaprabhuṇā'pi ca ।

sākṣādviharamāṇena śrīvīreṇa tadā kila ॥24॥

ta eva rakṣitā duḥkhabhairavādbhavasāgarāt ।

iyam yaīḥ svīkṛtā bhaktinirbharairabhayaādibhiḥ ॥25॥

yaistu pāpabharākrāntaiḥ kālasaukarikādibhiḥ ।

na svīkṛtā bhavāmbhodhau te bhramiṣyanti duḥkhitāḥ ॥26॥

॥ tribhirviśeṣakam ॥

24-26. Paramātmā, Śrī Veeraprabhu, who had compassion over the entire world and was also the lord of the three worlds and who is present in physical form, protected Abhayakumāra, etc. who, being full of devotion, accepted His command, from the ocean-like world that is terribly sorrowful while the ones like Kālasaurika etc. who were suppressed by the burdens of sin and did not follow the command of paramātmā shall wander in the ocean of worldly existence (cycle of life and death) grieving.



सर्वजन्तुहिताज्ञैवाऽऽज्ञैव मोक्षैकपद्धतिः ।

चरिताऽज्ञैव चारित्रमाज्ञैव भवभञ्जनी ॥२७॥

sarvajantuhitājñāivā”jñāiva mokṣaikapaddhatiḥ |
caritā’jñāiva cāritramājñāiva bhavabhañjani ||27||

27. The command only is beneficial to all living beings, the command only is the sole way to salvation, Abiding the command only is the right conduct, the command only is the destroyer of the worldly life.



इयं तु ध्यानयोगेन भावसारस्तुतिस्तवैः |
पूजादिभिः सुचारित्रचर्यया पालिता भवेत् ||२८||

iyam tu dhyānayogena bhāvasārastutistavaiḥ |
pūjādibhiḥ sucāritracaryayā pālītā bhavet ||28||

28. The command can be followed by Dhyānayoga, passionate praising and singing short and long hymns, worship etc. and following good conduct.



आराधितोऽस्त्वसौ भावस्तवेन व्रतचर्यया |
तस्य पूजादिना द्रव्यस्तवेन तु सरागता ||२९||

ārādhito’stvasau bhāvastavena vratacaryayā |
tasya pūjādinā dravyastavena tu sarāgatā ||29||

29. Let worship of Lord be with daily routine of good conduct, which is a form of passionate devotion. Physical devotion in the form of worship makes the worshipper attached.

Note : Here the implied meaning is that following the conduct as prescribed by the Lord is better than worshipping the Lord materially. The obedience of His command and living an ideal life shall lead to liberation while material worship shall lead to a better life like heaven etc., which can become a cause of attachment.



चिन्तामण्यादिकल्पस्य स्वयं तस्य प्रभावतः |
कृतो द्रव्यस्तवोऽपि स्यात्कल्याणाय तदर्थिनाम् ||३०||

cintāmaṇyādikalpasya svayaṃ tasya prabhāvataḥ |
kṛto dravyastavo’pi syātkalyāṇāya tadarthinām ||30||

30. Material worship, such as the Cintāmaṇi, provides liberation to those who seek welfare, with the blessing of paramātmā.

Note : This implies that if a layman is unable to follow the conduct prescribed by the Lord, which is the supreme form of devotion, even His material worship shall be beneficial to him.



स्वर्गापवर्गदो द्रव्यस्तवोऽत्रापि सुखावहः |
हेतुश्चित्तप्रसत्तेस्तत्कर्तव्यो गृहिणा सदा ||३१||

svargāpavargado dravyastavo’tṛāpi sukhāvahaḥ |
hetuścittaprasattestatkarttavayo grhiṇā sadā ||31||

31. Material worship bestows heavenly life and salvation. It brings happiness in his present life too; it is the cause of mental cheerfulness. Hence, a householder should always indulge in material worship.



भवेद्विरतिरप्यस्य यथाशक्ति पुनर्यदि |
ततः प्रक्षरितः सिंहः कर्मनिर्मथनं प्रति ||३२||

bhavedviratirapyasya yathāśakti punaryadi |
tataḥ prakṣaritaḥ siṃhaḥ karmanirmathanam prati ||32||

32. If he (the householder) even observes ascetism to the best of his ability, he becomes like a raging lion in destroying karmas.



श्रावको बहुकर्माऽपि पूजाद्यैः शुभभावतः |
दलयित्वाऽखिलं कर्म शिवमाप्नोति सत्वरम् ||३३||

śrāvako bahukarmā’pi pūjādyaiḥ śubhabhāvataḥ |
dalayitvā’khilaṃ karma śivamāpnoti satvaram ||33||

33. A householder with heavy bondage too, by worship of the Lord with auspicious emotions, can destroy all karmas and soon attain salvation.



येनाऽऽज्ञा यावदाराद्धा स तावल्लभते सुखम् |
यावद्विराधिता येन तावद्दुःखं लभेत सः ||३४||

yenā”jñā yāvadārāddhā sa tāvallabhate sukham |
yāvadvirādhitā yena tāvadduḥkhaṃ labheta saḥ ||34||

34. The more one follows the commandments, the more happiness one attains. The more one disobeys them, the more pain he suffers.



सदा तत्पालने लीनैः परमात्माऽऽत्मनाऽऽत्मनि |
सम्यक् स ज्ञायते ज्ञातो मोक्षं च कुरुते प्रभुः ||३५||

sadā tatpālāne linaiḥ paramātmā”tmanā”tmani |
samyak sa jñāyate jñāto mokṣaṃ ca kurute prabhuḥ ||35||

35. Beings who are always immersed in following the commandments know paramātmā well within themselves, and the Lord thus realised bestows salvation to them.



बुद्धो वा यदि वा विष्णुर्यद्वा ब्रह्माऽथवेश्वरः |
उच्यतां स जिनेन्द्रो वा नार्थभेदस्तथापि हि ||३६||

buddho vā yadi vā viṣṇuryadvā brahmā’thaveśvaraḥ |
ucyatāṃ sa jinendro vā nārthabhedastathāpi hi ||36||

36. Whether you call that Paramātmā Buddha or Viṣṇu or Brahmā or Īśvara or Jinendra, there is no difference in meaning.

Note : The true form of paramātmā is infinite knowledge, etc. The other faiths have different multiple forms of God than him. They call paramātmā by different names. There the name of

paramātmā is also different and the form is also different. Thus, there is no distinction of meaning (form). Therefore, Buddha, Kapila, etc., believed as visionaries by other faiths, are not in fact supreme forms. Hence, avoid devotion to them. Worship only The Buddha and Kapila, who have attained the form of paramātmā in the form of infinite knowledge, etc. The difference is merely of the name, not of meaning (form).



ममैव देवो देवः स्यात्तव नैवेति केवलम् ।
मत्सरस्फूर्जितं सर्वमज्ञानानां विजृम्भितम् ॥३७॥

mamaiva devo devaḥ syāttava naiveti kevalam |
matsarasphūrjitaṁ sarvamajñānānāṁ vijṛmbhitam ||37||

37. My Lord is the Lord, your Lord is not the Lord, all this is a game fuelled by the jealousy of ignorant beings.



यथावस्थितविज्ञाततत्त्वरूपास्तु किं क्वचित् ।
विवदन्ते महात्मानस्तत्त्वविश्रान्तदृष्टयः ॥३८॥

yathāvasthitavijñātataṭṭvarūpāstu kiṁ kvacit |
vivadante mahātmānastattvaviśrāntadṛṣṭayaḥ ||38||

38. Do the great souls who have known the true nature of paramātmā and whose vision has rested in the tattva ever argue? (means they do not argue at all)



स्वरूपं वीतरागत्वं पुनस्तस्य न रागिता ।
रागो यद्यत्र तत्रान्ये दोषा द्वेषादयो ध्रुवम् ॥३९॥

svarūpaṁ vītarāgatvaṁ punastasya na rāgitā |
rāgo yadyatra tatrānye doṣā dveṣādayo dhruvam ||39||

39. Moreover, the nature of paramātmā is detachment, not attachment, because where there is attachment, defilements such as aversion etc. are bound to be there.

तैर्दोषैर्दूषितो देवः कथं भवितुमर्हति ।

इत्थं माध्यस्थ्यमास्थाय तत्त्वबुद्ध्याऽवधार्यताम् ॥४०॥

tairdoṣairdūṣito devaḥ katham bhavitumarhati ।

itthaṁ mādhyasthyamāsthāya tattvabuddhyā'vadhāryatām ॥40॥

40. How can one who is corrupted by such defilements be able to become paramātmā? Thus, remain neutral and think with true intellect.

यद्वा रागादिभिर्दोषैः सर्वसङ्क्लेशकारकैः ।

दूषितेन शुभेनाऽपि देवेनैव हि तेन किम् ? ॥४१॥

yadvā rāgādibhirdoṣaiḥ sarvasaṅkleśakāraiḥ ।

dūṣitena śubhenā'pi devenaiva hi tena kim ? ॥41॥

41. Or what is the real benefit of the so-called Deva (Lord of other faiths), one who is tainted by attachment and other defilements that cause all suffering, even if he is good?

वीतरागं यतो ध्यायन् वीतरागो भवेद्भवी ।

इलिका भ्रमरीं भीता ध्यायन्ती भ्रमरी यथा ॥४२॥

vītarāgaṁ yato dhyāyan vītarāgo bhavedbhavī ।

ilikā bhramarīm bhītā dhyāyanti bhramarī yathā ॥42॥

42. For, just as a frightened caterpillar becomes a wasp by meditating on a wasp, so too does a worldly being becomes detached paramātmā by meditating on a paramātmā.

रागादिदूषितं ध्यायन् रागादिविवशो भवेत् ।

कामुकः कामुकीं ध्यायन् यथा कामैकविह्वलः ॥४३॥

rāgādidūṣitaṁ dhyāyan rāgādivivaśo bhavet ।

kāmukaḥ kāmukīm dhyāyan yathā kāmāikavihvalaḥ ॥43॥

43. Just as one, who meditates on a lustful woman, is completely distracted by lust, similarly one who meditates on a Deva who is corrupted by attachment etc. becomes subject to attachment and other passions.



रागादयस्तु पाप्मानो भवभ्रमणकारणम् ।
न विवादोऽत्र कोऽप्यस्ति सर्वथा सर्वसम्मते ॥४४॥

rāgādayastu pāpmāno bhavabhramaṇakāraṇam ।
na vivādo'tra ko'pyasti sarvathā sarvasammate ॥44॥

44. Attachment etc. are sinful and cause cycle of birth and death and worldly life. There is no dispute in this and is accepted in all respects by all.



वीतरागमतो ध्यायन् वीतरागो विमुच्यते ।
रागादिमोहितं ध्यायन् सरागो बध्यते स्फुटम् ॥४५॥

vītarāgamato dhyāyan vītarāgo vimucyate ।
rāgādimohitaṁ dhyāyan sarāgo badhyate sphuṭam ॥45॥

45. Therefore, one who meditates on the vītarāga, on becoming a vītarāga, is liberated, while one who meditates on the one who is enchanted by attachments etc., becomes attached and is clearly bound (by the karmas).



य एव वीतरागः स देवो निश्चीयतां ततः ।
भविनां भवदम्भोलिः स्वतुल्यपदवीप्रदः ॥४६॥

ya eva vītarāgaḥ sa devo niścīyatāṁ tataḥ ।
bhavināṁ bhavadambholiḥ svatulyapadavīpradaḥ ॥46॥

46. Therefore, it is to be determined that the vītarāga, the one who is like a thunderbolt to destroy the mundane state of worldly living beings and bestows a status equal to His own, is paramātmā.

The commentary on the first Proposition of Yogasāra, which teaches the true nature of paramātmā, has been completed.

प्रस्ताव - २ (Second Proposition)

सर्वेऽपि साम्प्रतं लोकाः प्रायस्तत्त्वपराङ्मुखाः ।
क्लिश्यन्ते स्वाग्रहग्रस्ता दृष्टिरागेण मोहिताः ॥१॥

sarve'pi sāmpratam lokāḥ prāyastattvaparaṅmukhāḥ ।
kliśyante svāgrahagrastā dṛṣṭirāgeṇa mohitāḥ ॥1॥

1. Nowadays, almost all people, being detached from the tattvas, bound by insistence of self-opinion, and deluded by the attachment to views, achieve sufferings.



दृष्टिरागो महामोहो दृष्टिरागो महाभवः ।
दृष्टिरागो महामारो दृष्टिरागो महाज्वरः ॥२॥

dṛṣṭirāgo mahāmoho dṛṣṭirāgo mahābhavaḥ ।
dṛṣṭirāgo mahāmāro dṛṣṭirāgo mahājvaraḥ ॥2॥

2. Dṛṣṭirāga is a great delusion, attachment to views is a boundless worldly life, attachment to views is a prodigious killer, attachment to views is an excessive fever.



पतितव्यं जनैः सर्वैः प्रायः कालानुभावतः ।
पापो मत्सरहेतुस्तन्निर्मितोऽसौ सतामपि ॥३॥

patitavyam janaiḥ sarvaiḥ prāyaḥ kālānubhāvataḥ ।
pāpo matsarahetustannirmito'sau satāmapi ॥3॥

3. Due to the influence of time, almost all people are destined to fall. Therefore, (it is assumed) this sinner (one who has attachment to views), which is the cause of envy, even among gentlemen has been created.



मोहोपहतचित्तास्ते मैत्र्यादिभिरसंस्कृताः ।
स्वयं नष्टा जनं मुग्धं नाशयन्ति च धिग् हहा ॥४॥

mohopahatacittāste maitryādibhiraṣaṃskṛtāḥ |
svayaṃ naṣṭā janaṃ mugdhaṃ nāśayanti ca dhig hahā ||4||

4. Those beings, whose minds are bewitched by delusion, who have not been cultured by emotions of friendship, etc., are themselves trapped in the world, and they trap gullible people in the world. Alas! I hate them!



परे हितमतिमैत्री मुदिता गुणमोदनम् |
उपेक्षा दोषमाध्यस्थ्यं करुणा दुःखमोक्षधीः ||५||

pare hitamatirmaitrī muditā guṇamodanam |
upekṣā doṣamādhyasthyaṃ karuṇā duḥkhamokṣadhīḥ ||5||

5. The wisdom of good for others is friendship (maitri), the delight in virtues of others is pleasure (pramod), equanimity in other's faults is disregard (upekṣā), and the intent of freedom from suffering for others is compassion (karuṇā).



मैत्री निखिलसत्त्वेषु प्रमोदो गुणशालिषु |
माध्यस्थ्यमविनेयेषु करुणा दुःखिदेहिषु ||६||

maitrī nikhilasattveṣu pramodo guṇaśāliṣu |
mādhyasthyamavineyeṣu karuṇā duḥkhidehiṣu ||6||

6. Be friendly towards all beings (maitri), be delightful towards those adorned with virtues (pramod), be moderate towards the impudent (upekṣā), be compassionate towards suffering beings (karuṇā).



धर्मकल्पद्रुमस्यैता मूलं मैत्र्यादिभावनाः |
यैर्न ज्ञाता न चाभ्यस्ताः स तेषामतिदुर्लभः ||७||

dharmakalpadrūmasyaitā mūlaṃ maitryādibhāvanāḥ |
yairna jñātā na cābhyastāḥ sa teṣāmatidurlabhaḥ ||7||

7. For those who do not know and who do not practice these emotions of friendship etc., which are like roots of kalpavṛkṣa it is very difficult to attain and practice religion.



अहो विचित्रं मोहान्ध्र्यं तदन्धैरिह यज्जनैः |
दोषा असन्तोऽपीक्ष्यन्ते परे सन्तोऽपि नाऽऽत्मनि ||८||

aho vicitraṁ mohāndhyaṁ tadandhairiha yajjanaiḥ |
doṣā asanto'pīkṣyante pare santo'pi nā'ātmani ||8||

8. Oh! How strange is the blindness of delusions? Because owing to such blindness, the people see the inexistent faults of others and don't allow to see faults existent in themselves.



मदीयं दर्शनं मुख्यं पाखण्डान्यपराणि तु |
मदीय आगमः सारः परकीयास्त्वसारकाः ||९||

तात्त्विका वयमेवान्ये भ्रान्ताः सर्वेऽप्यतात्त्विकाः |
इति मत्सरिणो दूरोत्सारितास्तत्त्वसारतः ||१०|| || युग्मम् ||
madiyaṁ darśanaṁ mukhyaṁ pākhaṇḍānyaparāṇi tu |
madiya āgamaḥ sāraḥ parakīyāstvasārah ||9||

tāttvikā vayamevānye bhrāntāḥ sarve'pyatāttvikāḥ |
iti matsariṇo dūrotsāritāstattvasārataḥ ||10|| || yugmam ||

- 9-10. My tradition (religion) is prime, others' tradition is hypocrisy (pretence), my agamas are best, others are insignificant. We are the only ones who are philosophical, others are Illusionists, non-philosophical. Thus are the people filled with envy drifted apart from the essence of truth.



यथाऽऽहतानि भाण्डानि विनश्यन्ति परस्परम् |
तथा मत्सरिणोऽन्योन्यं ही दोषग्रहणाद्धताः ||११||

yathā”hatāni bhāṇḍāni vinaśyanti parasparam |
tathā matsariṇo’nyonyam hī doṣagrahaṇāddhataḥ ||11||

11. Just as pots that collide with each other are destroyed, so the jealous are destroyed by perceiving each other’s faults.



परं पतन्तं पश्यन्ति न तु स्वं मोहमोहिताः |
कुर्वन्तः परदोषाणां ग्रहणं भवकारणम् ||१२||

param patantaṁ paśyanti na tu svaṁ mohamohitāḥ |
kurvantaḥ paradoṣāṇaṁ grahaṇaṁ bhavakāraṇam ||12||

12. Those beings who perceive the faults of others, which is the cause of worldly existence, and who are bewitched by delusion, are able to see others falling, but do not see themselves falling.



यथा परस्य पश्यन्ति दोषान्यद्यात्मनस्तथा |
सैवाजरा मरत्वाय रससिद्धिस्तदा नृणाम् ||१३||

yathā parasya paśyanti doṣānyadyātmanastathā |
saivājarāmaratvāya rasasiddhistadā nṛṇām ||13||

13. Just as humans perceive faults of others, if they see their own faults, it will be an elixir for them to become immortal.



रागद्वेषविनाभूतं साम्यं तत्त्वं यदुच्यते |
स्वशंसिनां क्व तत्तेषां परदूषणदायिनाम् ||१४||

rāgadveṣavinābhūtaṁ sāmyaṁ tattvaṁ yaducyate |
svaśaṁsināṁ kva tatteṣāṁ paradūṣaṇadāyinaṁ ||14||

14. It is said that equanimity without attachment and aversion is the essence. How would they (who have turned envious due to delusion of attachment to views) possess such equanimity who perceive faults of others and praise themselves? Such people do not possess equanimity.



मानेऽपमाने निन्दायां स्तुतौ वा लेष्टुकाञ्चने |
जीविते मरणे लाभालाभे रङ्गे महर्द्धिके ||१५||

शत्रौ मित्रे सुखे दुःखे हृषीकार्थे शुभाशुभे |
सर्वत्रापि यदेकत्वं तत्त्वं तद्भेद्यतां परम् ||१६|| || युग्मम् ||

māne'pamāne nindāyāṃ stutau vā leṣṭukāñcane |
jīvite maraṇe lābhālābhe raṅge maharddhike ||15||

śatrau mitre sukhe duḥkhe hṛṣīkāṛthe śubhāśubhe |
sarvatrāpi yadekatvaṃ tattvaṃ tadbhedyatāṃ param ||16||
|| yugmam ||

- 15-16. In honour or disgrace, in insult or praise, in clay or gold, in life or death, in profit or loss, in beggar or rich, in enemy or friend, in happiness or sorrow, or in the good or bad objects of the senses, unity (equanimity) in all these is the best principle.



अष्टाङ्गस्यापि योगस्य सारभूतमिदं खलु |
यतो यमादिव्यासोऽस्मिन् सर्वोऽप्यस्यैव हेतवे ||१७||

aṣṭāṅgasyāpi yogasya sārabhūtamidaṃ khalu |
yato yamādivyāso'smin sarvo'pyasyaiva hetave ||17||

17. This equanimity is the essence of the eight-armed Yoga too, because the extension of yama etc. in Yoga is only for that (equanimity).



क्रियते दधिसाराय दधिमन्थो यथा किल |
तथैव साम्यसाराय योगाभ्यासो यमादिकः ||१८||

kriyate dadhisārāya dadhimantho yathā kila |
tathaiva sām्यasārāya yogābhyāso yamādikaḥ ||18||

18. Just as curd is churned for butter, the arms of Yoga such as yama etc. are practiced for the essence of equanimity.

अद्य कल्येऽपि कैवल्यं साम्येनाऽनेन नाऽन्यथा ।
प्रमादः क्षणमप्यत्र ततः कर्तुं न साम्प्रतम् ॥१९॥

adya kalye'pi kaivalyaṃ sām̐yenā'nena nā'nyathā ।
pramādaḥ kṣaṇamapyatra tataḥ karttuṃ na sām̐pratam ॥19॥

19. Today or tomorrow, only through this equanimity will there be omniscience, not otherwise. So, it's not worth wasting even a moment.

किं बुद्धेन ? किमीशेन ? किं धात्रा ? किमु विष्णुना ? ।
किं जिनेन्द्रेण ? रागाद्यैर्यदि स्वं कलुषं मनः ॥२०॥

kiṃ buddhena ? kimīśena ? kiṃ dhātrā ? kimu viṣṇunā ? ।
kiṃ jinendrena ? rāgādyairyadi svaṃ kaluṣaṃ manaḥ ॥20॥

20. If one's mind is corrupted by attachment etc., what is the use of Buddha? What benefit is there from Īśvara? What gain is there from Vishnu? What is the advantage of Jinendra?

किं नाग्येन ? सितै रक्तैः किं पटैः ? किं जटाभरैः ? ।
किं मुण्डमुण्डनेनापि ? साम्यं सर्वत्र नो यदि ॥२१॥

kiṃ nāgnyena ? sitai raktaiḥ kiṃ paṭaiḥ ? kiṃ jaṭābharaiḥ ? ।
kiṃ muṇḍamuṇḍanenāpi ? sām̐yaṃ sarvatra no yadi ॥21॥

21. If there is no equanimity everywhere, what is the benefit of living naked? What is the use of wearing white and red attire? What is the advantage of having bunches of locks of hair? What would one gain from even shaving the head?

किं व्रतैः ? किं व्रताचारैः ? किं तपोभिर्जपैश्च किम् ? ।
किं ध्यानैः ? किं तथा ध्येयैर्न चित्तं यदि भास्वरम् ॥२२॥

kiṃ vrataiḥ ? kiṃ vratacāraiḥ ? kiṃ tapobhirjapaśca kim ? |
kiṃ dhyānaiḥ ? kiṃ tathā dhyeyairna cittam yadi bhāsvaram ||22||

22. If the mind is not radiant with equanimity, then what is the benefit of vows? What is the advantage of vow-full conduct? What is the gain from penance? What good would continuous chanting do? What would one achieve from meditation? What is the reward of fixing goals?



किं क्लिष्टेन्द्रियरोधेन किं सदा पठनादिभिः |
किं सर्वस्वप्रदानेन तत्त्वं नोन्मीलितं यदि ||२३||

kiṃ kliṣṭendriyarodhena kiṃ sadā paṭhanādibhiḥ |
kiṃ sarvasvaprādānena tattvaṃ nonmilitam yadi ||23||

23. If equanimity, that is, the real truth of life is not developed, then what is the benefit of restraining the senses, which is so difficult? What is the advantage of constant studies, etc.? What is the point of renouncing everything?



नाञ्चलो मुखवस्त्रं न न राका न चतुर्दशी |
न श्रद्धादिप्रतिष्ठा वा तत्त्वं किन्त्वमलं मनः ||२४||

nāñcalo mukhavastraṃ na na rākā na caturddāśī |
na śrāddhādipratiṣṭhā vā tattvaṃ kintvamalaṃ manaḥ ||24||

24. Neither the hem of the upper garment is the tattva, nor the muhapatti, nor observing the full moon day or the fourteenth day, nor is the consecration done by the layman etc., but the pure mind is the tattva.



दृष्ट्वा श्रीगौतमं बुद्धस्त्रिपञ्चशततापसैः |
भरतप्रमुखैर्वापि कः कृतो बाह्यकुग्रहः ? ||२५||

drṣṭvā śrīgautamaṃ buddhastripañcaśatatāpasaiḥ |
bharatapramukhairvāpi kaḥ kṛto bāhyakugrahaḥ ? ||25||

25. What undue insistence of external religious practices did the fifteen hundred ascetics, who attained enlightenment after seeing Śrī Gautam Swami, or Bharata, etc., exhibit? In fact, they did not. Yet, they attained salvation.



दृढप्रहारिवीरेण चिलातीपुत्रयोगिना ।
इलापुत्रादिभिश्चैव सेवितो योग उत्तमः ॥२६॥

dr̥dhaprahārivīreṇa cilātīputrayoginā ।
ilāputrādibhiścaiva sevito yoga uttamaḥ ॥26॥

26. The brave Dradhaprahari, the yogi Chilatiputra, and Ilaputra, etc., had practiced excellent yoga.



येन केन प्रकारेण देवताराधनादिना ।
चित्तं चन्द्रोज्ज्वलं कार्यं किमन्यैर्ग्रहकुग्रहैः ? ॥२७॥

yena kena prakāreṇa devatārāḍhanādinā ।
cittaṃ candrojjvalaṃ kāryaṃ kimanyairgrahakugrahaiḥ ? ॥27॥

27. Make the mind bright like the moon by worshipping the Lord etc. or in any other way, what is the use of other insistences or prejudices?



तथा चिन्त्यं तथा वाच्यं चेष्टितव्यं तथा तथा ।
मलीमसं मनोऽत्यर्थं यथा निर्मलतां व्रजेत् ॥२८॥

tathā cintyaṃ tathā vācyaṃ ceṣṭitavyaṃ tathā tathā ।
maḷimasam mano'tyartham yathā nirmalatāṃ vrajet ॥28॥

28. Think, speak and behave in such a way that extremely impure mind becomes purified.



चञ्चलस्यास्य चित्तस्य सदैवोत्पथचारिणः ।
उपयोगपरैः स्थेयं योगिभिर्योगकाङ्क्षिभिः ॥२९॥

cañcalasyāśya cittasya sadaivotpathacārīṇaḥ |
upayogaparaīḥ stheyam yogibhiryogakāṅkṣibhiḥ ||29||

29. Yogis who desire yoga such as equanimity or any other yoga that leads to union with the equanimity or liberation should always be mindful of the restless and wandering mind.



सुकरं मलधारित्वं सुकरं दुस्तपं तपः |
सुकरोऽक्षनिरोधश्च दुष्करं चित्तशोधनम् ||३०||

sukaram maladhāritvam sukaram dustapam tapaḥ |
sukaro'kṣanirodhaśca duṣkaram cittaśodhanam ||30||

30. It is easy to bear filth, easy to perform hard austerities that can temper sufferings, easy to restrain the senses; it is difficult to purify the mind.



पापबुद्ध्या भवेत्पापं को मुग्धोऽपि न वेत्त्यदः |
धर्मबुद्ध्या तु यत्पापं तच्चिन्त्यं निपुणं बुधैः ||३१||

pāpabuddhyā bhavetpāpam ko mugdho'pi na vettyadaḥ |
dharmabuddhyā tu yatpāpam taccintyaṃ nipuṇam budhaiḥ ||31||

31. Would a naive person not know that a sin committed with a sinful mind is a sin? Scholars should think deeply over sins committed with religious conviction.



अणुमात्रा अपि गुणा दृश्यन्ते स्वधियाऽऽत्मनि |
दोषास्तु पर्वतस्थूला अपि नैव कथञ्चन ||३२||

aṇumātrā api guṇā dṛśyante svadhiyā'ātmani |
doṣāstu parvatasthūlā api naiva kathañcana ||32||

32. With one's own intellect, one can see even the smallest virtues within oneself, but vices as big as mountains are not visible in any way.



त एव वैपरीत्येन विज्ञातव्याः परं वचः ।
दिग्मोह इव कोऽप्येष महामोहो महाबलः ॥३३॥

ta eva vaiparītyena vijñātavyāḥ param vacaḥ ।
digmoha iva ko'pyeṣa mahāmoho mahābalaḥ ॥33॥

33. The best statement is to know those virtues and vices other way around. (i.e. to see the smallest vice and not to see the biggest virtue of the self. This (as discussed in verse 32) is a very strong delusion, like the delusion of directions.



धर्मस्य बहुधाऽध्वानो लोके विभ्रमहेतवः ।
तेषु बाह्यफटाटोपात्तत्त्वविभ्रान्तदृष्टयः ॥३४॥

स्वस्वदर्शनरागेण विवदन्तो मिथो जनाः ।
सर्वथैवात्मनो धर्मं मन्यन्ते न परस्य तु ॥३५॥ ॥ युग्मम् ॥
dharmasya bahudhā'dhvanō loke vibhramahetavaḥ ।
teṣu bāhyaphaṭāṭopāttattvavibhrāntadṛṣṭayaḥ ॥34॥

svasvadarśanarāgeṇa vivadanto mitho janāḥ ।
sarvathaivātmano dharmam manyante na parasya tu ॥35॥
॥ yugmam ॥

- 34-35. The many paths of religion in the world are a cause of confusion. People who have deluded vision of truth in those paths by seeing external pretensions quarrel with each other due to attachment to their own beliefs. In every way, they consider only their own religion to be true and do not accept the religion of others.



यत्र साम्यं स तत्रैव किमात्मपरचिन्तया ।
जानीत तद्विना हंहो ! नात्मनो न परस्य च ॥३६॥

yatra sāmyaṁ sa tatraiva kimātmaparacintayā ।
jānīta tadvinaḥ haṁho ! nātmano na parasya ca ॥36॥

36. Where there is equanimity, there only is the true religion. What is the use of thinking; this is my religion and this someone else's? Oh! Know that without equanimity, neither one's own religion nor the religion of others is valid.



क्षान्त्यादिर्दशधा धर्मः सर्वधर्मशिरोमणिः ।
सोऽपि साम्यवतामेव मैत्र्यादिकृतकर्मणाम् ॥३७॥

kṣāntyādirdaśadhā dharmāḥ sarvadharmāśiromaṇiḥ ।
so'pi sām्यavatāmeva maitryādikṛtakarmaṇām ॥37॥

37. Tenfold religion possessing kṣamā etc. is the prime one among all religions. That too is only found in beings who are drenched by emotions of maitri (friendship) etc. and who are equanimous. (The tenfold religion is kṣamā – forgiveness, mārḍava – humility, ārjava - simplicity, santoṣa - contentment, tapa – austerity or inhibition of desires, saṁyama – restraint, satya – truthfulness, sauca – purity, akincanya – non-possessiveness and brahmacarya – celibacy)



साम्यं समस्तधर्माणां सारं ज्ञात्वा ततो बुधाः ।
बाह्यं दृष्टिग्रहं मुक्त्वा चित्तं कुरुत निर्मलम् ॥३८॥

sām्यam samastadharmāṇām sārām jñātvā tato budhāḥ ।
bāhyam dṛṣṭigrahaṁ muktvā cittam kuruta nirmalam ॥38॥

38. Therefore, O learned men! knowing that the essence of all religions is equanimity, purify your mind by abandoning the insistence to extrinsic darśana.

Thus, the commentary on the second Proposition of Yogasāra, which preaches religion that is essence of the tattvas, has been completed.

प्रस्ताव - ३ (Third Proposition)

सहजानन्दसाम्यस्य विमुखा मूढबुद्धयः ।
इच्छन्ति दुःखदं दुःखोत्पाद्यं वैषयिकं सुखम् ॥१॥

sahajānandasāmyasya vimukhā mūḍhabuddhayāḥ ।
icchanti duḥkhadaṃ duḥkhotpādyam vaiṣayikam sukham ॥1॥

1. Alienated from the naturally blissful equanimity, beings desire the material happiness that causes and results from suffering.

कषाया विषया दुःखमिति वेत्ति जनः स्फुटम् ।
तथापि तन्मुखः कस्माद्भावतीति न बुध्यते ॥२॥

kaṣāyā viṣayā duḥkhamiti vetti janah sphuṭam ।
tathāpi tanmukhaḥ kasmāddhāvātīti na budhyate ॥2॥

2. Even after knowing that passions and sensory objects are sorrowful, why do the people run towards them? It is not understood.

सर्वसङ्गपरित्यागः सुखमित्यपि वेत्ति सः ।
सम्मुखोऽपि भवेत्किं न तस्येत्यपि न बुध्यते ॥३॥

sarvasaṅgaparityāgaḥ sukhamityapi vetti saḥ ।
sammukho'pi bhavetkiṃ na tasyetyapi na budhyate ॥3॥

3. They also know 'renunciation of all associations in all means is happiness'. Yet, why don't they even come to accept it? It is not understood.

सूक्ष्माः सूक्ष्मतरा भावा भेद्यन्ते सूक्ष्मबुद्धिभिः ।
एतद्वयं तु दुर्भेदं तेषामपि हि का गतिः ॥४॥

sūkṣmāḥ sūkṣmatarā bhāvā bhedyante sūkṣmabuddhibhiḥ ।
etadvayaṃ tu durbhedaṃ teṣāmapi hi kā gatiḥ ॥4॥

4. Beings with subtle intelligence who are aware of the subtle and most subtle elements, even they know these two (truths mentioned in verse (2) and (3)) with difficulty. Alas! what will happen to them?



अपराधाक्षमा क्रोधो मानो जात्याद्यहङ्कृतिः |
लोभः पदार्थतृष्णा च माया कपटचेष्टितम् || ५||

शब्दरूपरसस्पर्शगन्धाश्च मृगतृष्णिकाः |
दुःखयन्ति जनं सर्वं सुखाभासविमोहितम् || ६|| || युग्मम् ||
aparādhākṣamā krodho māno jātyādyahanṛtiḥ |
lobhaḥ padārthatṛṣṇā ca māyā kapaṭaceṣṭitam ||5||
śabdarūparasasparśagandhāśca mṛgatṛṣṇikāḥ |
duḥkhayanti janam sarvaṁ sukhābhāsavimohitam ||6||
|| yugmam ||

- 5-6. Not forgiving offences is krodh, ego of caste etc. is māna, craving for material things is lobh, deceitful conduct is māyā and the viṣaya of sound-form-taste-touch-smell are illusionary like a mirage. These passions-sensory objects cause sorrow to all those who are enchanted with the illusionary happiness.



नोपेन्द्रस्य न चेन्द्रस्य तत्सुखं नैव चक्रिणः |
साम्यामृतविनिर्मग्नो योगी प्राप्नोति यत्सुखम् || ७||

nopendrasya na cendrasya tatsukhaṁ naiva cakriṇaḥ |
sāmyāmṛtavinirmagno yogī prāpnoti yatsukham ||7||

7. Vāsudevas do not experience the happiness of a yogi who is immersed in the nectar of equanimity, such bliss that is not experienced by even Indra and cakravartī.



रागोऽभीष्टेषु सर्वेषु द्वेषोऽनिष्टेषु वस्तुषु |
क्रोधः कृतापराधेषु मानः परपराभवे || ८||

लोभः पदार्थसम्प्राप्तौ माया च परवञ्चने ।
गते मृते तथा शोको हर्षश्चागतजातयोः ॥९॥

अरतिविषयग्रामे चाऽशुभे च शुभे रतिः ।
चौरादिभ्यो भयं चैव कुत्सा कुत्सितवस्तुषु ॥१०॥

वेदोदयश्च सम्भोगे विलीयेत मुनेर्यदा ।
अन्तःशुद्धिकरं साम्यामृतमुज्जुम्भते तदा ॥११॥

॥ चतुर्भिः कलापकम् ॥

rāgo'bhiṣṭeṣu sarveṣu dveṣo'niṣṭeṣu vastuṣu ।
krodhaḥ kṛtāparādheṣu mānaḥ paraparābhava ॥8॥

lobhaḥ padārthasamprāptau māyā ca paravañcane ।
gate mṛte tathā śoko harṣaścāgatajātayoḥ ॥9॥

arativiṣayagrāme cā'subhe ca śubhe ratiḥ ।
caurādibhyo bhayaṁ caiva kutsā kutsitavastuṣu ॥10॥

vedodayaśca sambhoge viliyeta muneryadā ।
antaḥśuddhikaraṁ sāmāmyāmṛtamujjumbhate tadā ॥11॥

॥ caturbhiḥ kalāpakam ॥

- 8-11. When muni's attachment towards all desirous things, aversion towards all undesirous things, anger towards the wrongdoer, pride at the defeat of others, greed for the acquisition of things, deception by cheating others, mourning for the departed and the dead, joy for the arrived and the born, aversion to hateful sensory objects, attraction to loveable sensory objects, fear from thieves, etc., reproach in rotten things, awakening of desire of intercourse are destroyed, then the nectar of equanimity that cleanses the soul, manifests.



एतेषु येन केनाऽपि कृष्णसर्पेण देहिनः ।
दष्टस्य नश्यति क्षिप्रं विवेकवरजीवितम् ॥१२॥

eteṣu yena kenā'pi kṛṣṇasarpeṇa dehinaḥ ।
daṣṭasya naśyati kṣipraṁ vivekavarajīvitam ॥12॥

12. These kaṣāya-nokaṣāya are like a black snake. The rational and paramount life of a living being, stung by this black snake, gets destroyed.



दुर्विजेया दुरुच्छेद्या एतेऽभ्यन्तरवैरिणः ।
उत्तिष्ठमाना एवातो रक्षणीयाः प्रयत्नतः ॥१३॥

durvijeyā durucchedyā ete’bhyantaravairiṇaḥ ।
uttiṣṭhamānā evāto rakṣaṇīyāḥ prayatnataḥ ॥13॥

13. These internal enemies are difficult to win and difficult to destroy. Thus, when they appear, they should be diligently prevented.



यद्यात्मा निर्जितोऽमीभिस्ततो दुःखागमो महान् ।
यद्यात्मना जिता एते महान् सौख्यागमस्तदा ॥१४॥

yadyātmā nirjito’mībhistato duḥkhāgamo mahān ।
yadyātmanā jītā ete mahān saukhyāgamastadā ॥14॥

14. If the soul is won by them (internal enemies) it brings tremendous torment. If the soul wins them, it brings tremendous bliss.



सहजानन्दता सेयं सैवात्मारामता मता ।
उन्मनीकरणं तद्यन् मुनेः शमरसे लयः ॥१५॥

sahajānandatā seyaṃ saivātmārāmatā matā ।
unmanikaraṇaṃ tadyan muneḥ śamarase layaḥ ॥15॥

15. The state of the muni who achieves the rhythm of equanimity, is the natural bliss, is self-indulgence, is indifference.



साम्यं मानसभावेषु साम्यं वचनवीचिषु ।
साम्यं कायिकचेष्टासु साम्यं सर्वत्र सर्वदा ॥१६॥

स्वपता जाग्रता रात्रौ दिवा चाखिलकर्मसु |
कायेन मनसा वाचा साम्यं सेव्यं सुयोगिना ||१७|| || युग्मम् ||

sāmyaṃ mānasabhāveṣu sāmyaṃ vacanavīciṣu |
sāmyaṃ kāyikaceṣṭāsu sāmyaṃ sarvatra sarvadā ||16||

svapatā jāgratā rātrau divā cākhilakarmasu |
kāyena manasā vācā sāmyaṃ sevyam suयोगिना ||17|| || yugmam ||

- 16-17. The apramatta muni should maintain equanimity in his mental emotions, in his speech, in his bodily gestures, in all areas at all times, whether sleeping or awake, during day or night, in all endeavours by the body, mind and speech.



यदि त्वं साम्यसन्तुष्टो विश्वं तुष्टं तदा तव |
ताल्लोकस्यानुवृत्त्या किं स्वमेवैकं समं कुरु ||१८||

yadi tvaṃ sāmyasantuṣṭo viśvaṃ tuṣṭaṃ tadā tava |
tāllokasyānuvṛtṭyā kiṃ svamevaikaṃ samaṃ kuru ||18||

18. If you are content with equanimity, the world is pleased with you. So, what is the use of following the people? Make only yourself equanimous.



श्रुतश्रामण्ययोगानां प्रपञ्चः साम्यहेतवे |
तथापि तत्त्वतस्तस्माज्जनोऽयं प्लवते बहिः ||१९||

śrutaśrāmaṇyayogānāṃ prapañcaḥ sāmyahetave |
tathāpi tattvatastasmājjanō'yaṃ plavate bahiḥ ||19||

19. The expanse of knowledge, conduct and yoga is for equanimity, yet these common people actually jump out of it (act for other purposes).



स्वाधीनं स्वं परित्यज्य विषमं दोषमन्दिरम् |
अस्वाधीनं परं मूढ ! समीकर्तुं किमाग्रहः ? ||२०||

svādhīnaṃ svaṃ parityajya viśamaṃ doṣamandiram |
asvādhīnaṃ paraṃ mūḍha ! samīkarttuṃ kimāgrahaḥ ? ||20||

20. O fool! Why is it insisted to make others equanimous who are not in your control instead of your self, which is in your control and that is indulged in attachments and aversions, and which is a temple of vices?



वृक्षस्य छिद्यमानस्य भूष्यमाणस्य वाजिनः |
यथा न रोषस्तोषश्च भवेद्योगी समस्तथा ||२१||

vṛkṣasya chidyamānasya bhūṣyamāṇasya vājinaḥ |
yathā na roṣastoṣaśca bhavedyogī samastathā ||21||

21. Just as the tree being axed or the horse being decorated do not feel anger or joy, a yogi is equanimous.



सूर्यो जनस्य तापाय सोमः शीताय खिद्यते |
तद्योगी सूर्यसोमाभः सहजानन्दतां भजेत् ||२२||

sūryo janasya tāpāya somaḥ śītāya khidyate |
tadyogī sūryasomābhaḥ sahajānandatāṃ bhajet ||22||

22. The sun works to give heat to people, the moon works to cool down people, thus the yogi, like the sun and the moon, works diligently and attains natural blissfulness.



यथा गुडादिदानेन यत्किञ्चित्त्वाज्यते शिशुः |
चलं चित्तं शुभध्यानेनाऽशुभं त्याज्यते तथा ||२३||

yathā guḍādidānena yatkiñcittvājyate śiśuḥ |
calaṃ cittam śubhadhyānenāśubham tyājyate tathā ||23||

23. Just as a child can be made to give up anything by offering jaggery etc., similarly, the restless mind can be made to give up negative thoughts by feeding it with positive contemplation.



सर्वभूताविनाभूतं स्वं पश्यन्सर्वदा मुनिः ।
मैत्र्याद्यमृतसम्मग्नः क्व क्लेशांशमपि स्पृशेत् ? ||२४||

sarvabhūtāvinābhūtaṃ svaṃ paśyansarvadā muniḥ ।
maitryādyamṛtasammagnaḥ kva kleśāṃśamapi spr̥šet ? ||24||

24. How would a muni, who is engulfed in the nectar of maitri etc. and always sees the self as integral to others, indulge in conflict? (i.e. he would not)



नाज्ञानाद्बालको वेत्ति शत्रुमित्रादिकं यथा ।
तथात्र चेष्टते ज्ञानी तदिहैव परं सुखम् ||२५||

nājñānādbālo vetti śatrumitrādikaṃ yathā ।
tathātra ceṣṭate jñānī tadihaiva paraṃ sukham ||25||

25. Just as a child, due to ignorance, does not differentiate friends, foes etc., the wise acts similarly. Hence, he experiences the bliss here itself.



तोषणीयो जगन्नाथस्तोषणीयश्च सद्गुरुः ।
तोषणीयस्तथा स्वात्मा किमन्यैर्बत तोषितैः ||२६||

toṣaṇīyo jagannāthastoṣaṇīyaśca sadguruḥ ।
toṣaṇīyastathā svātmā kimanyairbata toṣitaiḥ ||26||

26. Please the Lord, please the sadguru and please oneself. What is the use of pleasing others?



कषायविषयाक्रान्तो बहिर्बुद्धिरयं जनः ।
किं तेन तुष्टरुष्टेन तोषरोषौ च तत्र किम् ? ||२७||

kaṣāyaviṣayākrānto bahirbuddhirayaṃ janaḥ ।
kiṃ tena tuṣṭaruṣṭena toṣaroṣau ca tatra kim ? ||27||

27. The people afflicted by passions and sensory objects are superficial. Whether they are pleased or annoyed, how is it important? Why adore or be angry with them?



असदाचारिणः प्रायो लोकाः कालानुभावतः |
द्वेषस्तेषु न कर्तव्यः संविभाव्य भवस्थितिम् ||२८||

asadācāriṇaḥ prāyo lokāḥ kālānubhāvataḥ |
dveṣasteṣu na karttavyaḥ saṁvibhāvyā bhavasthitim ||28||

28. Due to the influence of time, people often have bad conduct. Therefore, contemplating the nature of the world, do not harbor hatred towards them.



निःसङ्गो निर्ममः शान्तो निरीहः संयमे रतः |
यदा योगी भवेदन्तस्तत्त्वमुद्भासते तदा ||२९||

niḥsaṅgo nirmamaḥ śānto nirīhaḥ saṁyame rataḥ |
yadā yogī bhavedantastattvamudbhāstate tadā ||29||

29. When the yogi becomes non-attached, non-possessive, peaceful, desireless and involved in restraint, tattva elevates within the self.



सदृक्षं प्राप्य निर्वाति रवितप्तो यथाऽध्वगः |
मोक्षाध्वस्थस्तपस्तप्तस्तथा योगी परं लयम् ||३०||

sadvṛkṣaṁ prāpya nirvāti ravitapto yathāḍdhvagaḥ |
mokṣādhvasthastapastaptastathā yogī paraṁ layam ||30||

30. Just as the traveller scorched by the sun cools down under a tree, the yogi on the path of liberation, scorched by austerity, cools down on attaining the supreme rhythm of equanimity.



इति साम्यतनुत्राणत्रातचारित्रविग्रहः ।
मोहस्य ध्वजिनीं धीरो विध्वंसयति लीलया ॥३१॥

iti sāmīyatanutrāṇatrātacāritravigrahaḥ ।
mohasya dhvajinīm dhīro vidhvamsayati līlayā ॥31॥

31. Thus, the patient muni, having his body of conduct protected by the armour of equanimity, playfully destroys the army of moha.

Thus, the commentary on the third Proposition of Yogasāra, delivering the sermon of equanimity, has been completed.

प्रस्ताव - ४ (Fourth Proposition)

त्यक्त्वा रजस्तमोभावौ सत्त्वे चित्तं स्थिरीकुरु ।
न हि धर्माधिकारोऽस्ति हीनसत्त्वस्य देहिनः ॥१॥

tyaktvā rajastamobhāvau sattve cittam sthīrikuru ।
na hi dharmādhikāro'sti hīnasattvasya dehinaḥ ॥1॥

1. Let go the bhāva of Rajas and Tamas and fix your mind on the Sattva, for a weak being with little sattva has no right to practice religious vows.



हीनसत्त्वो यतो जन्तुर्बाधितो विषयादिभिः ।
बाढं पतति संसारे स्वप्रतिज्ञाविलोपनात् ॥२॥

hīnasattvo yato janturbādhito viṣayādibhiḥ ।
bāḍham patati saṁsāre svapratijñāvilopanaāt ॥2॥

2. Comment: Kapila muni, in his Saṁkhya darśana, propagated three types of bhava (emotions) – Sattva (pleasant) Rajas (agonising) and Tamas (delusionary)

Because a weak being with minimum sattva, being afflicted by sensory objects etc., forgets his vow and falls far into the world.



सावद्यं सकलं योगं प्रत्याख्यायाऽन्यसाक्षिकम् ।
विस्मृतात्मा पुनः क्लीबः सेवते धैर्यवर्जितः ॥३॥

sāvadyaṃ sakalaṃ yogaṃ pratyākhyāyā'nyasākṣikaṃ ।
vismṛtātmā punaḥ klībaḥ sevate dhairyaavarjitaḥ ॥3॥

3. The impatient soul, who forgets the self cowardly indulges in all sinful activities again, even after having renounced them in the presence of others.



तावद् गुरुवचः शास्त्रं तावत्तावच्च भावनाः ।
कषायविषयैर्यावन् न मनस्तरलीभवेत् ॥४॥

tāvad guruvacaḥ śāstraṃ tāvattāvacca bhāvanāḥ ।
kaṣāyaviṣayaairyāvan na manastaralībhavet ॥4॥

4. As long as the mind is not disturbed by passions and sensory objects, the words of the Guru, the scriptures, and emotions play in the mind.



कषायविषयग्रामे धावन्तमतिदुर्जयम् ।
यः स्वमेव जयत्येकं स वीरतिलकः कुतः ? ॥५॥

kaṣāyaviṣayagrāme dhāvanta matidurjayam ।
yaḥ svameva jayatye kaṃ sa vīratilakaḥ kutaḥ ? ॥5॥

5. Where is such a sage who is like a tilaka among heroes found, who conquers the self that is running in the group of passions and sensory objects and that can be conquered with great difficulty? That is, such sages are very few.



धीराणामपि वैधुर्यकरै रौद्रपरीषहैः ।
स्पृष्टः सन् कोऽपि वीरेन्द्रः सम्मुखो यदि धावति ॥६॥

dhīrāṇāmapi vaidhuryakaraī raudrapariṣahaiḥ ।
sprṣṭaḥ san ko'pi vīrendraḥ sammukho yadi dhāvati ॥6॥

6. If anyone confronts the terrible hardships that afflict even the stable men, he is like Indra among heroes, that is, he is the supreme hero.



उपसर्गे सुधीरत्वं सुभीरुत्वमसंयमे ।
लोकातिगं द्वयमिदं मुनेः स्याद्यदि कस्यचित् ॥७॥

upasarge sudhīratvaṁ subhīrutvamasanyame ।
lokātigam dvayamidaṁ muneḥ syādyadi kasyacit ॥7॥

7. Stillness in afflictions and fear from laxity (non-restraint) – These two transcendental virtues are found only in some munis.



दुःसहा विषयास्तावत् कषाया अतिदुःसहाः ।
परीषहोपसर्गाश्चाऽधिकदुःसहदुःसहाः ॥८॥
duḥsahā viṣayāstāvat kaṣāyā atiduḥsahāḥ ।
parīśahopasargāścā'dhikaduḥsahaduḥsahāḥ ॥8॥

8. Sensory objects are difficult to endure. Passions are more difficult to endure. Pariśaha and upsarga are the most difficult to endure.



जगत्त्रयैकमल्लश्च कामः केन विजीयते ।
मुनिवीरं विना कञ्चित्तनिग्रहकारिणम् ॥९॥
jagattrayaikamallaśca kāmaḥ kena vijīyate ।
munivīraṁ vinā kañciccittanigrahakāriṇam ॥9॥

9. Apart from a brave sage, who controls the mind, who can conquer sexual lust, which is the only wrestler in all the three worlds?



मुनयोऽपि यतस्तेन विवशीकृतचेतसः ।
घोरे भवान्धकूपेऽस्मिन् पतित्वा यान्त्यधस्तलम् ॥१०॥
munayo'pi yatastena vivaśīkṛtacetasaḥ ।
ghore bhavāndhakūpe'smin patitvā yāntyadhastalam ॥10॥

10. Because due to this (sexual lust), even sages' minds become dependent, and they fall into the dark well of this terrible world and touch the bottom.



तावद्धैर्यं महत्त्वं च तावद् तावद्विवेकिता ।
कटाक्षविशिखान्यावन्न क्षिपन्ति मृगेक्षणाः ॥११॥

tāvaddhairyaṃ mahattvaṃ ca tāvad tāvadvivekitā ।
kaṭākṣaviśikhānyāvanna kṣipanti mṛgekṣaṇāḥ ॥11॥

11. There is patience, there is reputation, there is discretion as long as women do not throw arrows of sarcasm.



गृहं च गृहवार्त्ता च राज्यं राज्यश्रियोऽपि च ।
समर्प्य सकलं स्त्रीणां चेष्टन्ते दासवज्जनाः ॥१२॥

gṛhaṃ ca gṛhavārttāṃ ca rājyaṃ rājyaśriyo'pi ca ।
samarpya sakalaṃ strīṇāṃ ceṣṭante dāsavajjanāḥ ॥12॥

12. People hand over their residences, the worries of the home, the kingdom and the wealth of the kingdom, everything, to women and act like slaves.



सा मित्रं सैव मन्त्री च सा बन्धुः सैव जीवितम् ।
सा देवः सा गुरुश्चैव सा तत्त्वं स्वामिनी च सा ॥१३॥

रात्रौ दिवा च सा सा सर्वं सर्वत्र सैव हि ।
एवं स्यासक्तचित्तानां क्व धर्मकरणे रतिः ॥१४॥ ॥ युग्मम् ॥

sā mitraṃ saiva mantrī ca sā bandhuḥ saiva jīvitam ।
sā devaḥ sā guruścaiva sā tattvaṃ svāminī ca sā ॥13॥

rātrau divā ca sā sā sarvaṃ sarvatra saiva hi ।
evaṃ stryāsaktacittānāṃ kva dharmakaraṇe ratiḥ ॥14॥
॥ yugmam ॥

13-14. She is the friend, she is the minister, she is a brother, she is life, she is God, she is the guru, she is the essence, she is the mistress, whether day or night, she is present every time, she is everything, she only is everywhere, how would a person infatuated with a woman in such a way feel joy in practicing religion?



स्त्रीसमुद्रेऽत्र गम्भीरे निमग्नमखिलं जगत् |
उन्मज्जति महात्माऽस्माद् यदि कोऽपि कथञ्चन ||१५||

strīsamudre'tra gambhīre nimagnamakhilam jagat |
unmajjati mahātmā'smād yadi ko'pi kathañcana ||15||

15. The entire world is submerged in this deep ocean of womanhood. If anyone emerges out of it in any way, he is a mahātmā.



दूरे दूरतरे वाऽस्तु खड्गधारोपमं व्रतम् |
हीनसत्त्वस्य ही चिन्ता स्वोदरस्यापि पूरणे ||१६||

dūre dūratāre vā'stu khaḍgadhāropamaṁ vratam |
hīnasattvasya hī cintā svodarasyāpi pūraṇe ||16||

16. For that sage with little strength, it is far to observe a conduct of restraint that is like walking on the edge of a sword, because he is concerned even for his meal.



यत्तदर्थं गृहस्थानां बहुचाटुशतानि सः |
बहुधा च करोत्युच्चैः श्वेव दैन्यं प्रदर्शयन् ||१७||

yattadārthaṁ gr̥hasthānāṁ bahucāṭuśatāni saḥ |
bahudhā ca karotyuccaiḥ śveva dainyam pradarśayan ||17||

17. For, expressing humility like a dog, he largely flatters the householders in several ways for his meal.



त्वमार्या त्वं च माता मे त्वं स्वसा त्वं पितृष्वसा ।
इत्यादिज्ञातिसम्बन्धान् कुरुते दैन्यमाश्रितः ॥१८॥

tvamāryā tvam ca mātā me tvam svasā tvam pitṛṣvasā ।
ityādijñātisambandhān kurute dainyamāśritaḥ ॥18॥

18. A sage who has turned submissive expresses kinfolk relationships through such words, 'You are my mother-in-law, you are my mother, you are my sister, you are my aunt'.



अहं त्वदीयपुत्रोऽस्मि कवलैस्तव वर्द्धितः ।
तव भागहरश्चैव जीवकस्ते तवेहकः ॥१९॥

aḥam tvadīyaputro'smi kavalaistava varddhitah ।
tava bhāgaharaścaiva jīvakaste tavehakah ॥19॥

19. 'I am your son thriving on your morsel, I am your partner, I am your dependent, I love you', a submissive sage reveals such relationships.



एवमादीनि दैन्यानि क्लीबः प्रतिजनं मुहुः ।
कुरुतेऽनेकशस्तानि कः प्रकाशयितुं क्षमः ? ॥२०॥

evamādinī dainyāni klībaḥ pratijanaṁ muhuḥ ।
kurute'nekaśastāni kaḥ prakāśayitum kṣamaḥ ? ॥20॥

20. A submissive sage who repeatedly utters such humiliating words to everyone, who is able to expose him? i.e. no one is able to expose him.



आगमे योगिनां या तु सैही वृत्तिः प्रदर्शिता ।
तस्यास्त्रस्यति नाम्नापि का कथाऽऽचरणे पुनः ? ॥२१॥

āgame yogināṁ yā tu saimhī vṛttiḥ pradarśitā ।
tasyāstrasyati nāmnāpi kā kathā"carāṇe punaḥ ? ॥21॥

21. Moreover, he (submissive sage) is afraid of even the very name of lion-like conduct of the yogis depicted in the Agamas, then what to say about practising it?



किन्तु सातैकलिप्सुः स वस्त्राहारादिमूर्च्छया |
कुर्वाणो मन्त्रतन्त्रादि गृहव्याप्तिं च गेहिनाम् ||२२||

कथयँश्च निमित्ताद्यं लाभालाभं शुभाशुभम् |
कोटिं काकिणीमात्रेण हारयेत् स्वं व्रतं त्यजन् ||२३|| || युग्मम् ||

kintu sātaikalipsuḥ sa vastrāhārādīmūrchayā |
kurvāṇo mantratantrādi gr̥havyāptiṃ ca gehinām ||22||
kathaya~śca nimittādyam lābhālābham śubhāśubham |
koṭiṃ kākīṇīmātreṇa hārayet svaṃ vrataṃ tyajan ||23||
|| yugmam ||

- 22-23. But a monk who desires to attain wellbeing due to his attachment to food and clothes, who perform mantras, tantras, etc. and worries a lot about the householders, who sees gain-loss and auspicious-inauspicious and who abandons his conduct, loses a crore for a penny.



चारित्रैश्वर्यसम्पन्नं पुण्यप्राग्भारभाजनम् |
मूढबुद्धिर्न वेत्ति स्वं त्रैलोक्योपरिवर्तिनम् ||२४||

cāritraīśvaryaśampannaṃ puṇyapragbhārabhājanam |
mūḍhabuddhirna veti svaṃ trailokyoparivarttinam ||24||

24. The foolish sage knows not the self who is endowed with the richness of conduct, a vessel of punya karmas and who is above the three worlds.



ततः स्वं भिक्षुकप्रायं मन्यमानो विपर्ययात् |
भावनिःस्वधनेशानां ललनानि करोत्यसौ ||२५||

tataḥ svaṃ bhikṣukaprāyaṃ manyamāno viparyayāt |
bhāvaniḥsvadhaneśānāṃ lalanāni karotyasaḥ ||25||

25. Therefore, this monk, who considers himself a beggar due to delusion, flatters the rich who are psychologically poor.



प्रशान्तस्य निरीहस्य सदानन्दस्य योगिनः |
इन्द्रादयोऽपि ते रङ्कप्रायाः स्युः किमुतापरे ? ||२६||

praśāntasya nirīhasya sadānandasya yoginaḥ |
indrādayo'pi te raṅkaprāyāḥ syuḥ kimutāpare ? ||26||

26. Even the Indras etc. look poor in front of peaceful, desireless, always blissful yogis, what to say about others then?



किं विभुत्वेन ? किं भोगैः ? किं सौन्दर्येण ? किं श्रिया ? |
किं जीवितेन ? जीवानां दुःखं चेत् प्रगुणं पुरः ||२७||

kiṃ vibhutvena ? kiṃ bhogaiḥ ? kiṃ saundaryeṇa ? kiṃ śriyā ? |
kiṃ jīvitena ? jīvānāṃ duḥkhaṃ cet praguṇaṃ puraḥ ||27||

27. What is the benefit of richness? What is the benefit of enjoyment? What is the benefit of beauty? What is the benefit of wealth? What is the benefit of life for living beings if the outcome is misery?



नार्थ्यते यावदैश्वर्यं तावदायाति सम्मुखम् |
यावदभ्यर्थ्यते तावत् पुनर्याति पराङ्मुखम् ||२८||

अधैर्यादविचार्येदमिच्छाव्याकुलमानसः |
हा हा हेति तदर्थं स धावन्धावन्न खिद्यते ||२९|| || युग्मम् ||
nārthyate yāvadaiśvaryaṃ tāvadāyāti sammukham |
yāvadabhyarthyate tāvat punaryāti parāṅmukham ||28||

adhairyādavicāryedamicchāvyākulamānasah |
hā hā heti tadarthaṃ sa dhāvandhāvanna khidyate ||29||
|| yugmam ||

28-29. As long as or to the extent prayer for wealth is not made, till or to that extent it comes to the fore. Moreover, as long as or to the extent prayer for wealth is made, till then or to that extent it goes back - a sage, impatiently without thinking about this, tirelessly runs after it having a mind filled with desire.



स्थिरो धीरस्तु गम्भीरः सम्पत्सु च विपत्सु च |
बाध्यते न च हर्षेण विषादेन न च क्वचित् ||३०||

sthiro dhīrastu gambhīraḥ sampatsu ca vipatsu ca |
bādhyate na ca harṣeṇa viṣādena na ca kvacit ||30||

30. A person who is steady, patient and serene does not experience joy in privilege or sorrow in adversity anywhere.



ये सिद्धा ये च सेत्स्यन्ति सर्वे सत्त्वे प्रतिष्ठिताः |
सत्त्वं विना हि सिद्धिर्न प्रोक्ता कुत्रापि शासने ||३१||

ye siddhā ye ca setsyanti sarve sattve pratiṣṭhitāḥ |
sattvaṃ vinā hi siddhirna proktā kutrāpi śāsane ||31||

31. Those who have attained salvation and all those who would achieve salvation must be known as being established in sattva (strength), because in any tradition there is no salvation without sattva.



एवमेव सुखेनैव सिध्यन्ति यदि कौलिकाः |
तद्गृहस्थादयोऽप्येते किं न सिध्यन्ति कथ्यताम् ||३२||

evameva sukhenaiiva sidhyanti yadi kaulikāḥ |
tadgr̥hasthādayo'pyete kiṃ na sidhyanti kathyatām ||32||

32. If at all a weak sage having little sattva, without any effort, easily attains salvation with (materialistic) happiness, why wouldn't the householders achieve it?



सुखाभिलाषिणोऽत्यर्थं ग्रस्ता ऋद्ध्यादिगौरवैः ।
प्रवाहवाहिनो ह्यत्र दृश्यन्ते सर्वजन्तवः ॥३३॥

sukhābhilāṣiṇo'tyartham grastā ṛddhyādigauravaiḥ ।
pravāhavāhino hyatra dṛśyante sarvajantavaḥ ॥33॥

33. For, all living beings in the world aspire for happiness, are distraught with pride of prosperity etc. and are seen to be running with the tide.



एवमेव सुखेनैव सिद्धिर्यदि च मन्यते ।
तत्प्राप्तौ सर्वजन्तूनां तदा रिक्तो भवेद्भवः ॥३४॥

evameva sukhenaiḥ siddhiryadi ca manyate ।
tatprāptau sarvajantūnām tadā rikto bhavedbhavaḥ ॥34॥

34. If it were to be considered that without any effort, easily salvation is possible, then all living beings would attain salvation, and the world would be emptied.



लोकेऽपि सात्त्विकेनैव जीयते परवाहिनी ।
उद्धूलिकोऽपि नान्येषां दृश्यतेऽह्नाय नश्यताम् ॥३५॥

loke'pi sāttvikenaiḥ jīyate paravāhinī ।
uddhūliko'pi nānyeṣāṃ dṛśyate'hnāya naśyatām ॥35॥

35. Even in the practical world, the sāttvika wins the army of foes. Others run away. They run so fast that even a champion runner is not seen among them.



लोकोत्तरान्तरङ्गस्य मोहसैन्यस्य तं विना ।
सम्मुखं नापरैः स्थातुं शक्यते नाऽत्र कौतुकम् ॥३६॥

lokottarāntaraṅgasya mohasainyasya taṃ vinā ।
sammukhaṃ nāparaiḥ sthātum śakyate nā'tra kautukam ॥36॥

36. It is not surprising that only sāttvika can withstand the inner army of delusion, no one else.



सर्वमज्ञस्य दीनस्य दुष्करं प्रतिभासते ।
सत्त्वैकवृत्तिवीरस्य ज्ञानिनः सुकरं पुनः ॥३७॥

sarvamajñasya dīnasya duṣkaraṃ pratibhāsatē ।
sattvaikavṛttivīrasya jñāninaḥ sukaraṃ punaḥ ॥37॥

37. The ignorant and the submissive find everything difficult. To the brave and the wise, who are spirited in life, everything seems easy.



द्वित्रास्त्रिचतुरा वा ते यदि सर्वजगत्यपि ।
प्राप्यन्ते धैर्यगाम्भीर्योदार्यादिगुणशालिनः ॥३८॥

dvitrāstricaturā vā te yadi sarvajagatyapi ।
prāpyante dhairyagāmbhīryodāryādiguṇaśālināḥ ॥38॥

38. Even if you look in the entire world for people possessing virtues of patience, gravity, generosity etc., they would be very few.



बाहुल्येन तदाभासमात्रा अपि कलौ कुतः ।
बुसप्रायैस्तु लोकोऽयं पूरितो भवपूरकैः ॥३९॥

bāhulyena tadābhāsamātrā api kalau kutaḥ ।
busaprāyaistu loko'yaṃ pūrīto bhavapūrakaiḥ ॥39॥

39. In the present era of Kalikāla you would not find people even appearing to be like them (possessing virtues like stealth, gravity, generosity etc.)? The world is full of people who are like husk and who just complete life.

मानुष्यं दुर्लभं लब्ध्वा ये न लोकोत्तरं फलम् ।
गृह्णन्ति सुखमायत्यां पशवस्ते नरा अपि ॥४०॥

mānuṣyaṃ durlabhaṃ labdhvā ye na lokottaraṃ phalam ।
gr̥hṇanti sukhamāyatyāṃ paśavaste narā api ॥40॥

40. Those who, even on achieving the rare human life, do not strive for transcendental fruit that ensures future happiness are like beasts, even though they are human.

तत्पुनर्मोक्षदो धर्मः शीलाङ्गवहनात्मकः ।
प्रतिस्रोतःप्लवात्साध्यः सत्त्वसारैकमानसैः ॥४१॥

tatpunarmokṣado dharmah śīlāṅgavahanātmakah ।
pratisrotahplavātsādhyah sattvasāraikamānasaiḥ ॥41॥

41. Moreover, this transcendental fruit, is a religion of observing śīlāṅga (see below). It yields salvation. The one whose mind is built with the power of sattva should practice it going against the flow.

(śīlāṅga means parts of ascetism. There are eighteen thousand śīlāṅga in all)

ततः सत्त्वमवष्टभ्य त्यक्त्वा कुग्राहिणां ग्रहम् ।
क्रियतां भोः सुधर्मस्य करणायोद्यमः सदा ॥४२॥

tataḥ sattvamavaṣṭabhya tyaktvā kugrāhiṇāṃ graham ।
kriyatāṃ bhoḥ sudharmasya karaṇāyodyamaḥ sadā ॥42॥

42. Thus, relying on sattva, leaving aside the insistence of the obstinate and observing śīlāṅga, one should always be diligent to practice the benevolent religion of observing śīlāṅga.

Thus, the fourth proposition of Shri Yogasāra delivering the sermon of sattva (power) has been completed.

प्रस्ताव - ५ (Fifth Proposition)

कायेन मनसा वाचा यत्कर्म कुरुते यदा ।
सावधानस्तदा तत्र धर्मन्विषी मुनिर्भवेत् ॥१॥

kāyena manasā vācā yatkarma kurute yadā ।
sāvadhānastadā tatra dharmānveṣī munirbhavet ॥1॥

1. A sage who seeks the Dharma is careful in performing activities of body, mind, and speech.



इष्टानिष्टेषु भावेषु सदा व्यग्रं मनो मुनिः ।
सम्यग्निश्चयतत्त्वज्ञः स्थिरीकुर्वीत सात्त्विकः ॥२॥

iṣṭāniṣṭeṣu bhāveṣu sadā vyagraṃ mano muniḥ ।
samyagniśchayatattvajñaḥ sthīrikurvīta sāttvikaḥ ॥2॥

2. A sāttvika sage who knows the true religion well steadies the mind that is always pervaded by beneficial and detrimental feelings, objects and incidents.



अशुभं वा शुभं वाऽपि स्वस्वकर्मफलोदयम् ।
भुञ्जानानां हि जीवानां हर्ता कर्ता न कश्चन ॥३॥

aśubhaṃ vā śubhaṃ vā'pi svasvakarmaphalodayam ।
bhuñjānānāṃ hi jīvānāṃ harttā karttā na kaścana ॥3॥

3. Because there is no one else who can remove or create the auspicious or inauspicious states of the living beings while experiencing good or bad fructification of their own karma, except themselves.



मृतप्रायं यदा चित्तं मृतप्रायं यदा वपुः ।
मृतप्रायं यदाक्षाणां वृन्दं पक्कं तदा सुखम् ॥४॥

mṛtaprāyaṃ yadā cittaṃ mṛtaprāyaṃ yadā vapuḥ |
mṛtaprāyaṃ yadākṣāṇāṃ vṛndaṃ pakkaṃ tadā sukham ||4||

4. When the mind becomes almost lifeless, when the body becomes almost lifeless, when all the senses become almost lifeless, happiness ripens.



आजन्माज्ञानचेष्टाः स्वा निन्द्यास्ताः प्राकृतैरपि |
विचिन्त्य मूढ ! वैदग्ध्यगर्वं कुर्वन्न लज्जसे ||५||

ājanmājñānaceṣṭāḥ svā nindyāstāḥ prākṛtairapi |
vicintya mūḍha ! vaidaghyagarvaṃ kurvanna lajjase ||5||

5. O fool! The ignorant acts performed by the self since birth are worthy of condemnation even by a layman. While contemplating on them why don't you feel ashamed of being proud of your knowledge?



निरुन्ध्याच्चित्तदुर्ध्यानं निरुन्ध्यादयतं वचः |
निरुन्ध्यात्कायचापल्यं तत्त्वतल्लीनमानसः ||६||

nirundhyācittadurdhyānaṃ nirundhyādayataṃ vacaḥ |
nirundhyātkāyacāpalyaṃ tattvatallīnamānasaḥ ||6||

6. A sage immersed in the ultimate truth should avoid the negative thoughts in the mind, avoid careless speech, and avoid physical agility.



दिनातिवाहिकां कष्टां दृष्ट्वा बन्धादिदुःखिनाम् |
रुद्धमेकान्तमौनाभ्यां तपश्चित्तं स्थिरीकुरु ||७||

dinātivāhikāṃ kaṣṭhāṃ dṛṣṭvā bandhādiduḥkhinām |
ruddhamekāntamaunābhyāṃ tapaṃścittaṃ sthīrikuru ||7||

7. Seeing the painful daily routine of prisoners and other agonized beings, you, who practice the austerity of enduring adversity,

should stabilize the mind that is restrained by solitude and silence.



मुनिना मसृणं शान्तं प्राञ्जलं मधुरं मृदु ।
वदता तापलेशोऽपि त्याज्यः स्वस्य परस्य च ॥८॥

muninā masṛṇaṃ śāntaṃ prāñjalaṃ madhuraṃ mṛdu ।
vadatā tāpaleśo'pi tyājyaḥ svasya parasya ca ॥8॥

8. A sage who speaks affectionate, calm, modest, sweet and soft words should not cause even the slightest trouble to himself or others.



कोमलाऽपि सुसाम्याऽपि वाणी भवति कर्कशा ।
अप्राञ्जलास्फुटत्यर्थं विदग्धा चर्विताक्षरा ॥९॥

komalā'pi susāmyā'pi vāṇī bhavati karkaśā ।
aprāñjalāsphuṭātyartham vidagdhā carvitākṣarā ॥9॥

9. Even soft-spoken and much equanimous speech is found to be harsh, deceitful, unclear, too intelligent and superfluous.



औचित्यं ये विजानन्ति सर्वकार्येषु सिद्धिदम् ।
सर्वप्रियङ्करा ये च ते नरा विरला जने ॥१०॥

aucityam ye vijānanti sarvakāryeṣu siddhidam ।
sarvapriyaṅkarā ye ca te narā viralā jane ॥10॥

10. Those who know the propriety that brings success in all deeds and who perform deeds loved by all are rare, among masses.



औचित्यं परमो बन्धुरौचित्यं परमं सुखम् ।
धर्मादिमूलमौचित्यमौचित्यं जनमान्यता ॥११॥

aucityam paramo bandhuraucityam paramam sukham ।
dharmādimūlamaucityamaucityam janamānyatā ॥11॥

11. Propriety is the best brother, it is the ultimate bliss, it is the root of the religion, it is accepted by the people.



कर्मबन्धदृढश्लेषं सर्वस्याप्रीतिकं सदा ।
धर्मार्थिना न कर्तव्यं वीरेण जटिनां यथा ॥१२॥

karmabandhadṛḍhaśleṣaṃ sarvasyāprītikaṃ sadā ।
dharmārthinā na kartavyaṃ vīreṇa jaṭināṃ yathā ॥12॥

12. Just as Lord Śrī Vīraprabhu did not do anything that displeased the Tāpas, similarly a person seeking to practice religion should refrain from causing displeasure to all, which attracts the bonds of karma firmly.



बीजभूतं सुधर्मस्य सदाचारप्रवर्तनम् ।
सदाचारं विना स्वैरिण्युपवासनिभो हि सः ॥१३॥

bījabhūtaṃ sudharmasya sadācārapravartanam ।
sadācāraṃ vinā svairiṇyupavāsanibho hi saḥ ॥13॥

13. To maintain virtuous conduct is the root of true religion, because religion without virtuous conduct is like the fast of an adulteress.



मूर्तो धर्मः सदाचारः सदाचारोऽक्षयो निधिः ।
दृढं धैर्यं सदाचारः सदाचारः परं यशः ॥१४॥

mūrto dharmah sadācāraḥ sadācāro'kṣayo nidhiḥ ।
dṛḍhaṃ dhairyaṃ sadācāraḥ sadācāraḥ paraṃ yaśaḥ ॥14॥

14. Virtuous conduct is the true embodiment of religion, it is an endless treasure, it is steadfast patience, it is the highest glory.



लोभमुन्मूलयन्मूलादप्रमत्तो मुनिः सदा ।
क्षायोपशमिके भावे स्थितोऽनुत्सुकतां भजेत् ॥१५॥

lobhamunmūlayanmūlādapramatto munīḥ sadā |
kṣāyopaśamike bhāve sthito'nutsukatām bhajet ||15||

15. The sage who destroys greed from the root, who is free from carelessness, and who is in the state of suppression cum annihilation of karmas, would always be dispassionate.



संसारसरणिर्लोभो लोभः शिवपथाचलः |
सर्वदुःखखनिर्लोभो लोभो व्यसनमन्दिरम् ||१६||

शोकादीनां महाकन्दो लोभः क्रोधानलानिलः |
मायावल्लिसुधाकुल्या मानमत्तेभवारुणी ||१७|| || युग्मम् ||

saṃsārasaraṇirlobho lobhaḥ śivapathācalaḥ |
sarvaduḥkhakhanirlobho lobho vyasanamandiram ||16||

śokādīnāṃ mahākando lobhaḥ krodhānalānilaḥ |
māyāvallisudhākulyā mānamattebhavarūṇī ||17||

|| yugmam ||

- 16-17. Greed is a worldly path, it is a mountain (hurdle) on the path of salvation, it is a mine of all miseries, it is the abode of all troubles, it is the great root of sorrow etc., it is like wind to the fire of anger, it is like stream of nectar for the creeper of deceit, it is like liquor for the intoxicated elephant of pride.



त्रिलोक्यामपि ये दोषास्ते सर्वे लोभसम्भवाः |
गुणास्तथैव ये केऽपि ते सर्वे लोभवर्जनात् ||१८||

trilokyāmapi ye doṣāste sarve lobhasambhavāḥ |
guṇāstathaiva ye ke'pi te sarve lobhavarjanāt ||18||

18. All the faults in the three worlds arise from greed. Similarly, all virtues are derived by renouncing greed.



नैरपेक्ष्यादनौत्सुक्यमनौत्सुक्याच्च सुस्थता ।
सुस्थता च परानन्दस्तदपेक्षां जयेन्मुनिः ॥१९॥

nairapekṣyādanautsukyamanautsukyācca susthatā ।
susthatā ca parānandastadapekṣāṃ jayenmuniḥ ॥19॥

19. From non-expectation comes dispassion, from dispassion comes tranquillity, and tranquillity is the greatest joy. Therefore, a sage should conquer expectations.



अधर्मो जिह्मता यावद् धर्मः स्याद्यावदार्जवम् ।
अधर्मधर्मयोरेतद्व्यमादिमकारणम् ॥२०॥

adharmo jihmatā yāvad dharmāḥ syādyāvadārjavam ।
adharmadharmayoretadvayamādimakāraṇam ॥20॥

20. As long as there is crookedness, there is unrighteousness. As long as there is simplicity, there is righteousness. Crookedness and simplicity are the primary causes of unrighteousness and righteousness.



सुखमार्जवशीलत्वं सुखं नीचैश्च वर्तनम् ।
सुखमिन्द्रियसन्तोषः सुखं सर्वत्र मैत्र्यकम् ॥२१॥

sukhamārjavaśīlatvaṃ sukhaṃ nīcaiśca varttanam ।
sukhamindriyasantoṣaḥ sukhaṃ sarvatra maitryakam ॥21॥

21. Simple nature is happiness, humility is happiness, satisfaction of the senses is happiness, and friendship everywhere is happiness.



सन्तुष्टं सरलं सोमं नम्रं तं कूरगडुकम् ।
ध्यायन्मुनिं सदा चित्ते को न स्याच्चन्द्रनिर्मलः ? ॥२२॥

santuṣṭaṃ saralaṃ somaṃ namraṃ taṃ kūragaḍukam ।
dhyāyanmuniṃ sadā citte ko na syāccandranirmalaḥ ? ॥22॥

22. Always thinking about the content, simple, gentle, and humble sage Kuraghadu in mind, who does not become pure like the moon? That is, everyone becomes pure like the moon.



सुकुमारसुरूपेण शालिभद्रेण भोगिना |
तथा तप्तं तपो ध्यायन्न भवेत्कस्तपोरतः ||२३||

sukumārasurūpeṇa śālibhadreṇa bhoginā |
tathā taptam tapo dhyāyanna bhavetkastaporataḥ ||23||

23. And thinking about the austerities performed by the gentle, handsome, and indulgent Śālibhadra, who would not indulge in austerities? That is, everyone indulges in austerities.



किं न चेतयसे मूढ ? मृत्युकालेऽप्युपस्थिते |
विषयेषु मनो यत्ते धावत्येव निरङ्कुशम् ||२४||

kiṁ na cetayase mūḍha ? mṛtyukāle'pyupasthite |
viṣayeṣu mano yatte dhāvatyeva niraṅkuśam ||24||

24. Oh fool! Why do you not become wise? Because, even as the time of death approaches, your unrestrained mind still runs towards sensory objects.



जीविते गतशेषेऽपि विषयेच्छां वियोज्य ते |
चेत्तपःप्रगुणं चेतस्ततः किञ्चिन्न हारितम् ||२५||

jivite gataśeṣe'pi viṣayecchāṁ viyojya te |
cettapaḥpragunaṁ cetastataḥ kiñcinna hāritam ||25||

25. Even if there is little life left, if your mind is ready to give up desire of sensory objects and engage in austerities, nothing is lost.



कूटजन्मावतारं स्वं पापोपायैश्च सङ्कुलम् ।
व्यर्थं नीत्वा बताद्यापि धर्मे चित्तं स्थिरीकुरु ॥२६॥

kūṭajanmāvatāraṃ svaṃ pāpopāyaiśca saṅkulam ।
vyartham nītvā batādyāpi dharme cittam sthīrikuru ॥26॥

26. Having wasted your life in sinful deeds and deceit, yet you should now establish yourself in righteousness.



अनन्तान्मुद्गलावर्तानात्मन्नेकेन्द्रियादिषु ।
भ्रान्तोऽसि छेदभेदादिवेदनाभिरभिद्रुतः ॥२७॥

साम्प्रतं तु दृढीभूय सर्वदुःखदवानलम् ।
व्रतदुःखं कियत्कालं सह मा मा विषीद भोः ॥२८॥ ॥ युग्मम् ॥

anantānpudgalāvartānātmannekendriyādiṣu ।
bhrānto'si chedabhedādivedanābhirabhidrutaḥ ॥27॥

sāmprataṃ tu dṛḍhībhūya sarvaduḥkhadavānalam ।
vrataduḥkham kiyatkālam saha mā mā viṣīda bhoḥ ॥28॥
॥ yugmam ॥

27-28. O soul! You have wandered through countless pudgala-parāvarta, suffering the pains of cutting and piercing in ekendriya (beings with one sense organ) etc. Now, firmly endure the hardships of self-restraint, which are like a forest fire for all sorrows, for some time. Don't regret.



उपदेशादिना किञ्चित्कथञ्चित् कार्यते परः ।
स्वात्मा तु स्वहिते योक्तुं मुनीन्द्रैरपि दुष्करः ॥२९॥

upadeśādinā kiñcitkathañcit kāryate paraḥ ।
svātmā tu svahite yoktuṃ munīndhairapi duṣkaraḥ ॥29॥

29. Through sermons etc., one can make others do anything in any manner. But it is difficult to align the soul in one's own benefit even for great sages.



यदा दुःखं सुखत्वेन दुःखत्वेन सुखं यदा ।
मुनिर्वेति तदा तस्य मोक्षलक्ष्मीः स्वयंवरा ॥३०॥

yadā duḥkhaṃ sukhātvena duḥkhatvena sukhaṃ yadā ।
munirveti tadā tasya mokṣalakṣmīḥ svayaṃvarā ॥30॥

30. When a sage perceives suffering as happiness and happiness as suffering, the salvation goddess herself ties the knot with him.



सर्वं वासनया दुःखं सुखं वा परमार्थतः ।
म्लायत्यस्त्रेक्षणेऽप्येको हतोऽप्यन्यस्तु तुष्यति ॥३१॥

sarvaṃ vāsanayā duḥkhaṃ sukhaṃ vā paramārthataḥ ।
mlāyatyastrekṣaṇe'pyeko hato'pyanyastu tuṣyati ॥31॥

31. In reality, all pain or happiness is a matter of perception, because one person may tremble at the mere sight of a weapon, while another may be happy even while being killed.



सुखमग्नौ यथा कोऽपि लीनः प्रेक्षणकादिषु ।
गतं कालं न जानाति तथा योगी परेऽक्षरे ॥३२॥

sukhamagno yathā ko'pi līnaḥ prekṣaṇakādiṣu ।
gataṃ kālaṃ na jānāti tathā yogī pare'kṣare ॥32॥

32. Just as a person or deva engrossed in drama etc., being immersed in happiness, does not realize the passage of time, similarly, a yogi immersed in paramātmā, being immersed in happiness, does not realize the passage of time.



मृगमित्रो यदा योगी वनवाससुखे रतः ।
तदा विषयशर्मेच्छा मृगतृष्णा विलीयते ॥३३॥
mṛgamitro yadā yogī vanavāsasukhe rataḥ ।
tadā viṣayaśarmecchā mṛgatṛṣṇā vilīyate ॥33॥

33. When a yogi, who is a friend of animals, enjoys the happiness of forest life, the cravings in the form of desire for worldly pleasures are destroyed.



वने शान्तः सुखासीनो निर्द्वन्द्वो निष्परिग्रहः |
प्राप्नोति यत्सुखं योगी सार्वभौमोऽपि तत्कृतः ? ||३४||

vane śāntaḥ sukhāsīno nirdvandvo niṣparigrahaḥ |
prāpnoti yatsukhaṁ yogī sārvaḥaumo'pi tatkutah ? ||34||

34. How would even the Cakravartī attain the happiness that a yogi attains, who is free from passions, immersed in bliss, without dualities, and without possessions?



जन्मभूत्वात्पुलिन्दानां वनवासे यथा रतिः |
तथा विदिततत्त्वानां यदि स्यात् किमतः परम् ? ||३५||

janmabhūtvātpulindānāṁ vanavāse yathā ratih |
tathā viditatattvānāṁ yadi syāt kimataḥ param ? ||35||

35. Just as a Bhīl treasures joy in the forest-life because it is his birthplace, if sages, who understand the ultimate truth, find similar joy in the forest life, what more could one ask for?



एको गर्भे स्थितो जात एक एको विनङ्क्ष्यसि |
तथापि मूढ ! पत्न्यादीन् किं ममत्वेन पश्यसि ||३६||

eko garbhe sthito jāta eka eko vinaṅkṣyasi |
tathāpi mūḍha ! patnyādīn kiṁ mamatvena paśyasi ||36||

36. O fool! You were alone in the womb, you were born alone, and you will die alone, yet why do you look at your wife etc. with attachment?



पापं कृत्वा स्वतो भिन्नं कुटुम्बं पोषितं त्वया ।
दुःखं सहिष्यसे स्वेन हा भ्रान्तोऽसि महान्तरे ॥३७॥

pāpaṃ kṛtvā svato bhinnam kuṭumbam poṣitam tvayā ।
duḥkham sahiṣyase svena hā bhrānto'si mahāntare ॥37॥

37. You have nourished a family that is distinct from yourself by committing sins. Alas! You have become deluded from the depths of your heart, for you yourself will endure suffering.



चलं सर्वं क्षणाद्वस्तु दृश्यतेऽथ न दृश्यते ।
अजरामरवत्पापं तथापि कुरुषे कथम् ? ॥३८॥

calaṃ sarvaṃ kṣaṇādvastu dṛśyate'tha na dṛśyate ।
ajarāmaravatpāpaṃ tathāpi kuruṣe katham ? ॥38॥

38. Everything is transient because it appears in a moment and disappears in a moment. Yet, why do you commit sins as if you are immortal?



सप्तधातुमये श्लेष्ममूत्राद्यशुचिपूरिते ।
शरीरकेऽपि पापाय कोऽयं शौचाग्रहस्तव ॥३९॥

saptadhātumaye śleṣmamūtrādyaśucipūrite ।
śarīrake'pi pāpāya ko'yaṃ śaucāgrahastava ॥39॥

39. Why do you insist for the purity of this body made of seven elements and filled with impurities like phlegm, urine etc.? This insistence will induce you to commit sins. (That is, you should not insist on purifying such an impure body.)



शारीरमानसैर्दुःखैर्बहुधा बहुदेहिनः ।
संयोज्य साम्प्रतं जीव ! भविष्यसि कथं स्वयम् ? ॥४०॥

śārīramānasairduḥkhairbahudhā bahudehinah ।
saṃyojya sāmpratam jīva ! bhaviṣyasi katham svayam ? ॥40॥

40. O soul! having caused physical and mental suffering to many beings in various ways, what will be the consequences for you in the future?



धर्मं न कुरुषे मूर्ख ! प्रमादस्य वशंवदः ।
कल्ये हि त्रास्यते कस्त्वां नरके दुःखविह्वलम् ? ॥४१॥

dharmam na kuruṣe mūrkhā ! pramādasya vaśamvadaḥ ।
kalye hi trāsyate kastvām narake duḥkhavihvalam ? ॥41॥

41. O fool! You do not practice righteousness due to negligence. Who will save you from the sufferings in hell?



कन्धराबद्धपापाश्मा भवाब्धौ यद्यधोगतः ।
क्व धर्मरज्जुसम्प्राप्तिः पुनरुच्छलनाय ते ? ॥४२॥

kandharābaddhapāpāśmā bhavābhdhau yadyadhogataḥ ।
kva dharmarajjusamprāptiḥ punarucchalanāya te ? ॥42॥

42. If you tie the stone of sin around your neck and sink to the bottom of the ocean of mundane state, where will you find the rope of righteousness to pull you out? That is, you will not find it.



दुःखरूपेऽत्र संसारे सुखलेशभ्रमोऽपि यः ।
सोऽपि दुःखसहस्रेणानुविद्धोऽतः कुतः सुखम् ? ॥४३॥

duḥkharūpe'tra saṁsāre sukhaleśabhramo'pi yaḥ ।
so'pi duḥkhasahasreṇānuviddho'taḥ kutaḥ sukham ? ॥43॥

43. In this world, which is like a well of suffering, the little illusion of happiness that one sees is also engulfed with thousands of sorrows, so how can one find happiness in them? That is, it cannot be found.



दुःखितानखिलाञ्जन्तून् पश्यतीह यथा यथा |
तथा तथा भवस्यास्य विशुद्धात्मा विरज्यति ||४४||

duḥkhitānakhilāñjantūn paśyatiha yathā yathā |
tathā tathā bhavasyāsyā viśuddhātmā virajyati ||44||

44. Being free from attachment and aversion to some extent, as the living being sees all suffering of all beings, he becomes more detached from this world.



संसारावर्त्तनिमग्नो घूर्णमानो विचेतनः |
अघ एव जनो याति निकटेऽपि तटे हहा ||४५||

saṁsārāvarttanimagno ghūrṇamāno vicetanaḥ |
agha eva jano yāti nikaṭe'pi taṭe hahā ||45||

45. Alas! People who are immersed in the whirlpool of the world, wandering and without true knowledge, sink even though the shore is near.



तिर्यगोघं यथा छिन्दन्नद्याः स्यात् पारगः सुधीः |
भवस्यापि तथोत्सर्गापवादकुशलो मुनिः ||४६||

tiryagogaḥ yathā chindannadyāḥ syāt pāragaḥ sudhīḥ |
bhavasyāpi tathotsargāpavādakuśalo muniḥ ||46||

46. Just as a wise person crosses the river's current diagonally and reaches the shore, similarly, a sage skilled in knowing the prescribed conduct and the exceptions also transcends from this world.



एभिः सर्वात्मना भावैर्भावितात्मा शुभाशयः |
कामार्थविमुखः शूरः सुधर्मैकरतिर्भवेत् ||४७||

ebhiḥ sarvātmanā bhāvairbhāvitātmā śubhāśayaḥ |
kāmarthavimukhaḥ śūraḥ sudharmaikaratirbhavet ||47||

47. A pure-hearted and brave sage, fully imbued with all the emotions mentioned in this scripture, detached from desire for sexual intercourse and wealth, finds joy only in righteousness.



इति तत्त्वोपदेशौघक्षालितामलमानसः |
निर्द्वन्द्व उचिताचारः सर्वस्यानन्ददायकः ||४८||

स्वस्वरूपस्थितः पीत्वा योगी योगरसायनम् |
निःशेषक्लेशनिर्मुक्तं प्राप्नोति परमं पदम् ||४९|| || युग्मम् ||

iti tattvopadeśaughakṣālitāmalamānasah |
nirdvandva ucitācārah sarvasyānandadāyakah ||48||

svasvarūpasthitah pītvā yogī yogarasāyanam |
niḥśeṣakleśanirmuktaṃ prāpnoti paramaṃ padam ||49||
|| yugmam ||

- 48-49. Thus, a pure-hearted yogi, having a mind cleansed by the teachings of tattvas, free from dualities, practicing proper conduct, bringing joy to all, and residing in his true nature, attains the supreme state, free from all afflictions, by drinking the elixir of yoga.

Thus, the fifth proposition, which imparts the sermon to create purity of emotions in Yogasāra, has been completed.

Thus, Yogasāra has been completed.