

दृष्टिः

दर्शनं

तस्या

दृष्ट + शक्तिः
Where of the ATMAN
KWA + ATMANAH
KWA TMANO

SHIT (on knowledge)
DARSHANAM TASYA

his (on her)

शुद्धेन्द्रियवत्

शुद्ध + इन्द्रिय + वत्
Whose
SHIT (on object)

adheres to
(on depends upon)

YADDRISHTAMAVALAMBATE ;

श्रीराज्ञं नं नं नं पश्यति

श्रीराज्ञं + नं
Wise people
DHIRAH + TAM
DHIRASTAM

नं नं नं
That
TAM TAM NA
PASHYANTI

पश्यन्त्यात्मनि पश्यति

पश्यन् + आत्मनि + पश्यति

पश्यन्
The ATMAN
PASHYANTI + ATMANAM + AVYAKRAM.

PASHYANTYA TMANAMA VYAYAM . 114011

MEANING: Where is the sight (on knowledge) of

the ATMAN for him/her who depends upon actual sight (on an actual object as proof of knowledge). The wise people don't see this & that but see the IMPERISHABLE (on unspendable) ATMAN.

अद्वैत विद्वान् of the fool

Where
KWA
CONTROL OF THE MIND
NIPRODHO
VIMUDHASYA
द्वैत विद्वान् कर्तुः शक्तिः
CONTROL
NIRBANDHAM
KARATI
VAI;
does with force

2-द्वैतान् + एव
one who dwells
SWARANASYEIVA
DHIRASYA
2-द्वैतान् + एव
one who dwells
SWARANASYEIVA
DHIRASYA
2-द्वैतान् + एव
one who dwells
SWARANASYEIVA
DHIRASYA

2-द्वैतान् + एव
one who dwells
SWARANASYEIVA
DHIRASYA
2-द्वैतान् + एव
one who dwells
SWARANASYEIVA
DHIRASYA
2-द्वैतान् + एव
one who dwells
SWARANASYEIVA
DHIRASYA

MEANINGS:- Where is the control of mind for

the fool who tries to control with much effort (or force). It is always natural (or un-artificial) for the wise one who dwells (and delights) in the self.

भावस्य

भावस्य

अज्ञान

OF THE BHAVA
(on being)

BHAVASYA

one who
thinks (of the BHAVA)

BHAVAIKAH

अज्ञान + अ
someone
KASCHIT + NA
= not

KASCHINNA

अज्ञानस्य

↓ (न) अज्ञान + अज्ञानस्य

not anything one who thinks someone else

(NA) KINCHIT + BHAVAIKAH + APARAH

अज्ञानस्य

अज्ञान (दृष्टि)

freely someone

अज्ञान + अज्ञानस्य

one who does not think

UBHAYA + ABHAVAKAH

UBHAYABHAVAKAH

दृष्टि

KASCHIT (evam) ←
अज्ञानस्य ॥ १२ ॥

दृष्टि + दृष्टि

free from
distraction

अज्ञान + एव
DEVAMENA

NIRAKULAH • ॥ १५ ॥

MEANING:

SOME THINK THAT BHAVA (or being) IS, SOME OTHERS THINK IT IS NOT. YET SOMEONE ELSE THINKS NEITHER, AND IS THUS FREE FROM ALL DISTRACTION.

* AS OPPOSED TO ABHAVA = lacking (on a lack of).

* IN THE VAISHESHIKA school of thought (on DARSHAN or PHILOSOPHY) BHAVA includes DRAVYA (substance), GUNA (quality), and KARMA (action).

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