

अक्षयं
AKSHAYAM
imperishable

गतसन्तापमात्मानं पश्यते मुनेः ।

GATASANTĀPAMĀTMĀNAM PASHYATE

MUNEH

GATASANTĀPAM + ATMĀNAM

SEES

OF THE

गतसन्ताप + आत्मानम्

ONE WHO HAS GONE BEYOND SORROW + THE ATMAN (OR SELF)

MUNI (OR WISE ONE)

क्व विद्या क्व च वा विश्वं क्व देहोऽहं ममेति वा ॥१५॥

क्व
KWA
WHERE

VIDYĀ
KNOWLEDGE

KWA CHA VĀ
WHERE ALSO

VIŚHWAM KWA
UNIVERSE WHERE

DEHAM AHAM MAMETI VA ॥१५॥
DEHAM + AHAM MAMETI VA ॥१५॥
BODY I MINE etc.

MEANING :-

THE MUNI (OR THE WISE ONE) WHO SEES THE ATMAN (OR THE SOUL OR THE SELF) TO BE IMPERISHABLE AND BEYOND SORROW; FOR SUCH A MUNI, WHERE IS (OR WHAT USE IS) VIDYA (OR KNOWLEDGE), WHERE IS THIS UNIVERSE, AND WHERE IS THE THOUGHT THAT "I AM THE BODY" OR THAT "THIS BODY IS MINE" ?

निरोधादीनि
NIRODHĀDINI
CONTROL ETC.

कर्मणि
KARMĀNI
ACTIONS

जहाति
JAHĀTI
STOPS

जडधीर्यदि ।
JADADHIRYADI
जडधीर + यदि
JADADHIH + YADI
DULL PERSON IF

मनोरथान्प्रलापान्श्च
MANORATHAN PRALĀPĀNSHCHA

MANORATHĀN + PRALĀPĀN + CHA
मनोरथान् + प्रलापान् + च
DESIRES LONGINGS AND ALSO

कर्तुमाप्नोति
KARTUMĀPNOTI

तत्क्षणम् ॥७५॥
TATKSHANĀT.
IMMEDIATELY ॥७५॥

कर्तुम् + आप्नोति
KARTUM + ĀPNOTI
to do begins

MEANING:- IF A DULL PERSON STOPS ACTIONS (OR SPIRITUAL PRACTICES) SUCH AS CONTROL (OF THE MIND) ETC., IMMEDIATELY VARIOUS DESIRES AND LONGINGS BEGIN TO MANIFEST IN HIM (I.E., IN HIS MIND AND IN HIS ACTIONS).

मन्दः श्रुत्वपि तद्वस्तु न जहाति विमूढताम् ।
 MANDAH SHRUTVAPI TADWASTU NA JAHATI VIMUDHATAM
 DULL PERSON LISTENING THAT STUFF (BRAHMAN) NOT GIVES UP FOOLISHNESS

निर्विकल्प
 NIRVIKALPA

WITHOUT MENTAL AGITATION

बाह्यैर्वादान्तविषयान्तरैः ॥७६॥
 BAHIRYATNADANTARVISHAYALANTARAIH ॥76॥

BAHIRYATNADANTARVISHAYALANTARAIH ॥76॥

BAHIR + YATNAT + ANTARVISHAYALANTARAIH
 बाह्यैः + यत्नात् + अन्तर्विषयान्तरैः
 Outside efforts Internally CRAVING FOR
 VISHAYAS (OR SENSE-OBJECTS)

MEANING :-

ON LISTENING ABOUT THAT STUFF (OR TRUE KNOWLEDGE), A DULL PERSON DOES NOT GIVE UP HER FOOLISHNESS. THOUGH THROUGH EXTERNAL EFFORTS, IT APPEARS AS IF SHE HAS NO SANKALPAS (OR MENTAL RESOLUTIONS / AGITATIONS), INTERNALLY, HER CRAVINGS FOR VISHAYAS (OR SENSE-OBJECTS) STILL EXISTS!