



Arsha Vidya Gurukulam

2026 Two Weeks Vedanta Retreat

Begins on Wednesday 09, September 7:30pm

Concludes on Tuesday 22, September 12:30pm

Topic 1: Aparokṣānubhūti– 3 (Swami Tattvavidananda Saraswatiji)

Topic 2: sādhana-Catuṣṭaya– Viveka Chudamani (Swami Muktatmananda Saraswatiji)

Arsha Vidya Gurukulam

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Classes/Satsang Schedule

Venue: Swami Dayananda Vijñāna Bhavana

Wednesday, Sept 9

7:30-8:30 pm - Orientation and Introductory Satsang by Swami Tattvavidananda Saraswati

Sept 10-13, 15-16, 18-19, 21 (Half Day off on Thursday 17, No class/satsang after lunch)

7:00 – 8:15 am: Guided Meditation and *Aparokṣānubhūti Class* by Swami Tattvavidananda Saraswati

10:30 – 11:30 am: *Sādhana-Catuṣṭaya class* by Swami Muktatmananda Saraswati

4:30 - 5:30 pm: *Aparokṣānubhūti Class* by Swami Tattvavidananda Saraswati

7:30 - 8:30 pm: Satsang (Q&A) with Swami Tattvavidananda Saraswati

(Note: On Monday 14th, Evening Class will be on *Sādhana-Catuṣṭaya*)

Sunday, Sept 20 – AVG 3rd Weekend Gita Class

7:00 - 7:25 am: Guided Meditation by Swami Tattvavidananda Saraswati

10:00 - 11:00am: *Bhagavad Gita* Chapter 12 Class by Swami Tattvavidananda Saraswati

11:15-12:15pm *Sādhana-Catuṣṭaya class* by Swami Muktatmananda Saraswati

4:30 - 5:30 pm: *Aparokṣānubhūti Class* by Swami Tattvavidananda Saraswati

Tuesday, Sept 22 – Retreat Concluding Day

7:00 - 7:25 am: Guided Meditation by Swami Tattvavidananda Saraswati

9:30 - 10:30am: *Sādhana-Catuṣṭaya class* by Swami Muktatmananda Saraswati

11:15-12:15pm *Aparokṣānubhūti Class* by Swami Tattvavidananda Saraswati **followed by Guru Daksina**

Temple Schedule:

Daily Morning Ganapati Homa	5:15 am
Daily Morning Abhishekam to Lord Dakṣināmurti and Ganesa	5:40 am
Daily Afternoon Aarti to Lord Dakṣināmurti	12:15 pm
Daily Evening Aarti to Lord Dakṣināmurti	6:00 pm

Dining Hall Schedule:

Morning Tea/Coffee/Warm Water (Next to Temple)	5:15 am
Breakfast	7:30 – 9:00 am
Lunch	12:30 – 2:00 pm
Tea/Coffee/Warm Water	3:30 – 4:45 pm
Dinner	6:30 – 7:45 pm

Dining Hall closed for Campers between 2:00 – 3:30 pm and 9:00 pm – 6:30 am

अपरोक्षानुभूतिः - 3

निर्विकारो निराकारो निरवद्योऽहमव्ययः । नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २५ ॥

nirvikāro nirākāro niravadyo'hamavyayah / nāhaṁ deho hyasadrūpo jñānamityucyate budhaiḥ ॥ 25 ॥

निरामयो निराभासो निर्विकल्पोऽहमाततः । नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २६ ॥

nirāmayo nirābhāso nirvikalpo'hamātataḥ / nāhaṁ deho hyasadrūpo jñānamityucyate budhaiḥ ॥ 26 ॥

निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः । नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २७ ॥

nirguṇo niṣkriyo nityo nityamukto'hamacyutaḥ / nāhaṁ deho hyasadrūpo jñānamityucyate budhaiḥ ॥ 27 ॥

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः । नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २८ ॥

nirmalo niścalo'nantaḥ śuddho'hamajaro'maraḥ / nāhaṁ deho hyasadrūpo jñānamityucyate budhaiḥ. 28

स्वदेहं शोभनं त्यक्त्वा पुरुषाख्यं च संमतम् । किं मूर्खं शून्यमात्मानं देहातीतं करोषि भोः ॥ २९ ॥

svadehaṁ śobhanaṁ tyaktvā puruṣākhyam ca saṁmatam /

kiṁ mūrkhā śūnyamātmānaṁ dehātitaṁ karoṣi bhoḥ ॥ 29 ॥

स्वात्मानं शृणु मूर्ख त्वं श्रुत्या युक्त्या च पूरुषम् । देहातीतं सदाकारं सुदुर्दर्शं भवादृशम् ॥ ३० ॥

svātmānaṁ śṛṇu mūrkhā tvam śrutyā yuktyā ca pūruṣam /

dehātitaṁ sadākāraṁ sudurdarśam bhavadṛśam ॥ 30 ॥

अहंशब्देन विख्यात एक एव स्थितः परः । स्थूलस्त्वनेकतां प्राप्तः कथं स्याद्देहकः पुमान् ॥ ३१ ॥

ahaṁśabdena vikhyāta eka eva sthitaḥ paraḥ / sthūlastvanekatāṁ prāptaḥ katham syāddehakaḥ pumān.

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः । ममायमिति निर्देशात्कथं स्याद्देहकः पुमान् ॥ ३२ ॥

ahaṁ draṣṭṛtayā siddho deho dṛśyatayā sthitaḥ / mamāyamiti nirdeśātkatham syāddehakaḥ pumān ॥ 32

अहं विकारहीनस्तु देहो नित्यं विकारवान् । इति प्रतीयते साक्षात्कथं स्याद्देहकः पुमान् ॥ ३३ ॥

ahaṁ vikārahīnastu deho nityam vikāravān / iti pratiyate sāṁśātkatham syāddehakaḥ pumān ॥ 33 ॥

यस्मात्परमिति श्रुत्या तया पुरुषलक्षणम् । विनिर्णीतं विशुद्धेन कथं स्याद्देहकः पुमान् ॥ ३४ ॥

yasmātparamiti śrutyā tayā puruṣalakṣaṇam / vinirṇītaṁ viśuddhena katham syāddehakaḥ pumān ॥ 34

सर्वं पुरुष एवेति सूक्ते पुरुषसंज्ञिते । अप्युच्यते यतः श्रुत्या कथं स्याद्देहकः पुमान् ॥ ३५ ॥

sarvaṃ puruṣa eveti sūkte puruṣasaṃjñāte / apyucyate yataḥ śrutyā katham syāddehakaḥ pumān ॥ 35 ॥

असङ्गः पुरुषः प्रोक्तो बृहदारण्यकेऽपि च । अनन्तमलसंसृष्टः कथं स्याद्देहकः पुमान् ॥ ३६ ॥

asaṅgaḥ puruṣaḥ prokto bṛhadāranyake'pi ca / anantamalasamsṛṣṭaḥ katham syāddehakaḥ pumān ॥ 36 ॥

तत्रैव च समाख्यातः स्वयंज्योतिर्हि पूरुषः । जडः परप्रकाशोऽयं कथं स्याद्देहकः पुमान् ॥ ३७ ॥

tatraiva ca samākhyātaḥ svayaṃjyotirhi pūruṣaḥ / jaḍaḥ paraprakāśyo'yaṃ katham syāddehakaḥ pumān

प्रोक्तोऽपि कर्मकाण्डेन ह्यात्मा देहाद्विलक्षणः । नित्यश्च तत्फलं भुङ्क्ते देहपातादनन्तरम् ॥ ३८ ॥

prokto'pi karmakāṇḍena hyātmā dehādvilakṣaṇaḥ, nityaśca tatphalaṃ bhuṅkte dehapātādanantaram.38

लिङ्गं चानेकसंयुक्तं चलं दृश्यं विकारि च । अव्यापकमसद्रूपं तत्कथं स्यात्पुमानयम् ॥ ३९ ॥

liṅgaṃ cānekaśanyuktaṃ calaṃ drśyaṃ vikāri ca, avyāpakamasadrūpaṃ tatkaṭham syātpumānayaṃ39

एवं देहद्वयादन्य आत्मा पुरुष ईश्वरः । सर्वात्मा सर्वरूपश्च सर्वातीतोऽहमव्ययः ॥ ४० ॥

evaṃ dehadvayādanya ātmā puruṣa īśvaraḥ / sarvātmā sarvarūpaśca sarvātīto'hamavyayaḥ ॥ 40 ॥

इत्यात्मदेहभावेन प्रपञ्चस्यैव सत्यता । यथोक्ता तर्कशास्त्रेण ततः किं पुरुषार्थता ॥ ४१ ॥

ityātmadehabhāvena prapañcasyaiva satyatā / yathoktā tarkaśāstreṇa tataḥ kiṃ puruṣārthatā ॥ 41 ॥

इत्यात्मदेहभेदेन देहात्मत्वं निवारितम् । इदानीं देहभेदस्य ह्यसत्त्वं स्फुटमुच्यते ॥ ४२ ॥

ityātmadehabhedena dehātmatvaṃ nivāritam / idāniṃ dehabhedasya hyasattvaṃ sphuṭamucyate ॥ 42 ॥

चैतन्यस्यैकरूपत्वाद्भेदो युक्तो न कर्हिचित् । जीवत्वं च मृषा ज्ञेयं रज्ज्वां सर्पग्रहो यथा ॥ ४३ ॥

caitanyasyaika-rūpatvādbhedo yukto na karhicit / jīvatvaṃ ca mṛṣā jñeyaṃ rajjvāṃ sarpagraho yathā ॥43

रज्ज्वज्ञानात्क्षणेनैव यद्वद्रज्जुर्हि सर्पिणी । भाति तद्वच्चितिः साक्षाद्विश्वाकारेण केवला ॥ ४४ ॥

rajjvajñānātkṣaṇenaiva yadvadrajjurhi sarpiṇī / bhāti tadvaccitiḥ sāksādviśvākāreṇa kevalā ॥ 44 ॥

उपादानं प्रपञ्चस्य ब्रह्मणोऽन्यन्न विद्यते । तस्मात्सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरेत् ॥ ४५ ॥

upādānaṃ prapañcasya brahmaṇo'nyanna vidyate, tasmātsarvaprapañco'yaṃ brahmaivāsti na cetarat.

* * * * *

साधनचतुष्टयम्

(विवेकचूडामण्याम्)

SĀDHANACATUṢṬAYAM

(in VIVEKACŪDĀMANI)

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ १७ ॥

vivekino viraktasya śamādiguṇaśālinah |
mumukṣoreva hi brahmajijñāsāyogyatā matā || 17 ||

विवेकिनः *vivekinah* – the one with discrimination; विरक्तस्य *viraktasya* – with detachment; शमादिगुणशालिनः *śamādiguṇaśālinah* – one endowed with the qualities of calmness etc.; मुमुक्षोः *mumukṣoḥ* – one with burning desire for liberation; एव हि *eva hi* alone; ब्रह्म-जिज्ञासा-योग्यता *brahma-jijñāsā-yogyatā* – qualification to enquire into the Supreme Reality, *Brahman*; मता *matā* – considered to be

He who has discrimination, detachment and the qualities of calmness etc., and a burning desire for liberation, alone is considered qualified to enquire into the Supreme Reality, *Brahman*. (17)

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।

येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ १८ ॥

sādhanānyatra catvāri kathitāni manīṣibhiḥ |
yeṣu satsveva sannīṣṭhā yadabhāve na sidhyati || 18 ||

अत्र *atra* – in this context; मनीषिभिः *manīṣibhiḥ* – by those who have the ascertainment of the vision of *śhruti*; चत्वारि *catvāri* – four; साधनानि *sādhanāni* – means for making one qualified; कथितानि *kathitāni* are told; येषु सत्सु एव *yeṣu satsu eva* – only when they are present; सन्निष्ठा *sannīṣṭhā* – firmness, i.e., knowledge of the truth free from

vagueness; यद्-अभावे *yad-abhāve* – in the absence of which; न सिध्यति *na sidhyati* – does not take place

In this context, the four means for making one qualified for the knowledge are told by those who have ascertained vision of the *śruti*. In their presence firmness of knowledge takes place and in their absence it does not take place.
(18)

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम्
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ १९ ॥

ādau nityānityavastuvivekaḥ pariganyate |
ihāmutraphalabhogavirāgastadanantaram
śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam || 19 ||

आदौ *ādau* - in the beginning; नित्य-अनित्य-वस्तु-विवेकः *nitya-anitya-vastu-vivekaḥ* – the discriminative understanding between what is eternal and what is time-bound; तद्-अनन्तरम् *tad-anantaram* – after that; इह-अमुत्र-फल-भोग-विरागः *iha-amutra-phala-bhoga-virāgaḥ* – freedom from longing for the enjoyment of objects here and hereafter; शमादि-षट्क-सम्पत्तिः *śamādi-ṣaṭka-sampattiḥ* – the six-fold wealth like *śama* etc.; मुमुक्षुत्वम् *mumukṣutvam* – the longing for *mokṣa*; इति *iti* – thus; स्फुटम् परिगण्यते *sphuṭam pariganyate* – is reckoned clearly

The four means for making one qualified is thus clearly reckoned: first the discriminative understanding between what is eternal and what is time-bound; then the absence of longing for enjoyment of pleasures here and hereafter; then the six-fold qualifications like *śama* etc., and the longing for *mokṣa*.
(19)

ब्रह्म सत्यं जगन्मिथ्येत्येवं रूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ २० ॥

brahma satyam jaganmithyetyevam rūpo viniścayaḥ |
so'yaṁ nityānityavastuvivekaḥ samudāhṛtaḥ || 20 ||

ब्रह्म *brahma* – *Brahman*; सत्यम् *satyam* – is eternal; जगत् *jagat* – the world; मिथ्या *mithyā* – is time-bound; इति *iti* – thus; एवं रूपः *evam rūpaḥ* – of this nature; विनिश्चयः *viniścayaḥ* – ascertainment; सः अयम् *saḥ ayam* – such as this; नित्य-अनित्य-वस्तु-विवेकः *nitya-anitya-vastu-vivekaḥ* – the discriminative understanding of what is eternal and what is time-bound; समुदाहृतः *samudāhṛtaḥ* – is stated well

Ascertainment in this form that Brahman is eternal and the world is time-bound is presented as discriminative understanding between *nitya* and *anitya*.
(20)

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥ २१ ॥

tadvairāgyaṁ jihāsā yā darśanaśravaṇādibhiḥ |
dehādibrahmaparyante hyanitye bhogavastuni || 21 ||

दर्शन-श्रवणादिभिः *darśana-śravaṇādibhiḥ* – attained through seeing, hearing etc.; देहादि-ब्रह्मपर्यन्ते *dehādi-brahmaparyante* – starting from the body up to *Brahmajī*; अनित्ये *anitye* – in the time-bound; भोगवस्तुनि *bhogavastuni* – in the object of enjoyment; या जिहासा *yā jihāsā* – that desire to give up; तद् हि *tad hi* – that itself is; वैराग्यम् *vairāgyam* – is the disposition of one who is dispassionate

Vairāgya is a mental disposition characterized by the absence of longing in all time-bound objects of enjoyment from this body up to *Brahmajī*, attained through seeing, hearing etc..
(21)

विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ २२ ॥

virajya viṣayavrātāddoṣadrṣṭyā muhurmuḥuḥ |
svalakṣye niyatāvasthā manasaḥ śama ucyate || 22 ||

दोषदृष्ट्या *doṣadrṣṭyā* – by seeing the limitations; विषयव्राताद् *viṣayavrātād* – from the host of all objects; मुहुर्मुहुः *muhurmuhuh* – again and again; विरज्य *virajya* – withdrawing (showing dispassion); स्वलक्ष्ये *svalakṣye* – in its goal; मनसः *manasaḥ* – of the mind; नियत-अवस्था *niyata-avasthā* – abiding; शमः *śamaḥ* – resolution of the mind; उच्यते *ucyate* – is said to be

The mind's abiding in its own goal through dispassion towards the whole host of objects by seeing their limitations again and again, is said to be *śama*, resolution of the mind. (22)

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ॥ २३ ॥

viṣayebhyaḥ parāvartya sthāpanam svasvagolake |
ubhayeṣāmindriyāṇāṁ sa damaḥ parikīrtitaḥ || 23 ||

विषयेभ्यः *viṣayebhyaḥ* – from the objects; परावर्त्य *parāvartya* – withdrawing; उभयेषाम् इन्द्रियाणाम् *ubhayeṣām indriyāṇām* – both the organs of perception and action; स्व-स्व-गोलके *svasvagolake* – in their respective places; स्थापनम् *sthāpanam* – placing; सः *saḥ* – that; दमः *damaḥ* – as dama; परिकीर्तितः *parikīrtitaḥ* – is said

The placing of both the organs of perception and action in their respective places after withdrawing them from their respective objects is said to be *dama*. (23)

बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ।
सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २४, २५ ॥

bāhyānālambanam vṛttereṣoparatiruttamā
sahanam sarvaduḥkhānāmapratīkārapūrvakam |
cintāvilāparahitam sā titikṣā nigadyate || 24, 25 ||

(अहं) वृत्ते: (*aham*) *vṛtteḥ* – of the ego; बाह्य-अनालम्बनम् *bāhya-anālambanam* – non-leaning on external objects; एषा *eṣā* – this is; उत्तमा *uttamā* – the best; उपरति: *uparatiḥ* – withdrawal; सर्वदुःखानाम् *sarvaduḥkhānām* – of all pains; सहनम् *sahanam* – putting up with objectively; अप्रतीकार-पूर्वकम् *apratīkāra-pūrvakam* – without any attempt of revenge; चिन्ता-विलाप-रहितम् *cintā-vilāpa-rahitam* – free of anxiety and complaint; सा *sā* – that; तितिक्षा *titikṣā* – *titikṣā*; निगद्यते *nigadyate* – it is said to be

The non-leaning of the ego external objects is the best *uparati*. Objectivity to all pains without any anxiety, complaint or any attempt of revenge is said to be *titikṣā*. (24, 25)

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणा ।
सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ २६ ॥

śāstrasya guruvākyasya satyabuddhyavadhāraṇā |
sā śraddhā kathitā sadbhīryayā vastūpalabhyate || 26 ||

शास्त्रस्य *śāstrasya* – of the *śāstra*; गुरुवाक्यस्य *guruvākyasya* – of the words of the teacher; सत्यबुद्धि-अवधारणा *satyabuddhi-avadhāraṇā* – a conviction that it is true; सा *sā* – that; सद्भिः *sadbhiḥ* – by the wise; श्रद्धा *śraddhā* – *śraddhā*; कथिता *kathitā* – is said to be; यया *yayā* – by which; वस्तु *vastu* – the truth; उपलभ्यते *upalabhyate* – is known

The conviction that the *śāstra* and the words of the teacher are true is said to be *śraddhā* by the wise by which the truth is known. (26)

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वथा ।
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २७ ॥

*sarvadā sthāpanam buddheḥ śuddhe brahmaṇi sarvathā |
tatsamādhānamityuktam na tu cittasya lālanam || 27 ||*

शुद्धे *śuddhe* – in pure; ब्रह्मणि *brahmaṇi* – *Brahman*; सर्वथा *sarvathā* – in every manner; बुद्धेः *buddheḥ* – of the mind; स्थापनम् *sthāpanam*– placing; सर्वदा तत् *sarvadā tat* – always that; समाधानम् *samādhānam* – *samādhāna*; इति *iti* – thus; उक्तम् *uktam*– is said; तु *tu* – but; न *na* – not; चित्तस्य *cittasya* – of the mind; लालनम् *lālanam* – pacifying

The placing of the mind always and in every manner in *Brahman* that is pure is said as *samādhāna*; it is not pacifying of the mind. (27)

अहङ्कारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २८ ॥

*ahaṅkāradidehāntān bandhānajñānakalpitaṅ |
svasvarūpāvabodhena moktumicchā mumukṣutā || 28 ||*

स्वस्वरूप-अवबोधेन *svasvarūpa-avabodhena* – by the recognition of the nature of oneself; अहङ्कारादि-देहान्तान् *ahaṅkāraḍi-dehāntān* – from the ego of the body; बन्धान् *bandhān* – bondages; अज्ञान-कल्पितान् *ajñāna-kalpitaṅ* – born of ignorance; मोक्तुम् *moktum* – to give up; इच्छा *icchā* – desire; मुमुक्षुता *mumukṣutā* – is the disposition of *mumukṣu*

The desire to give up all bondages from the ego to the body – that are born of ignorance – by the recognition of the nature of oneself is *mumukṣutā*, the disposition of *mumukṣu*. (28)

मन्दमध्यमरूपापि वैराग्येण शमादिना ।
प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ २९ ॥

*mandamadyamarūpāpi vairāgyeṇa śamādinā |
prasādena guroḥ seyaṁ pravṛddhā sūyate phalam || 29 ||*

मन्द-मध्यम-रूपापि *manda-madhyama-rūpāpi* – even if inferior or middling; वैराग्येण *vairāgyeṇa* – through objectivity; शमादिना *śamādinā* – through resolution of the mind, etc.; गुरोः *guroḥ* – of the teacher; प्रसादेन *prasādena* – by the grace; सा इयम् *sā iyam* – this (*mumukṣutā*); प्रवृद्धा *pravṛddhā* – grows into the well-developed state; सूयते फलम् *sūyate phalam* – bears fruit

Even if it is inferior or middling, when this *mumukṣutā* grows into the well-developed state through objectivity and resolution of the mind, etc., by grace of the teacher it bears fruit. (29)

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ ३० ॥

vairāgyam ca mumukṣutvaṁ tīvraṁ yasya tu vidyate |
tasminnevāarthavantaḥ syuḥ phalavantaḥ śamādayaḥ || 30 ||

यस्य *yasya* – the one whose; वैराग्यम् *vairāgyam* – objectivity; च *ca* – and; मुमुक्षुत्वम् *mumukṣutvam* – yearning for liberation; तीव्रं तु विद्यते *tīvraṁ tu vidyate* – remains intense; तस्मिन् एव *tasmin eva* – only in his case; शमादयः *śamādayaḥ* – *śama*, etc.; अर्थवन्तः *āarthavantaḥ* – meaningful; फलवन्तः *phalavantaḥ* – and fruitful; स्युः *syuḥ* – do become.

Only in the case of one who is determined in his objectivity and yearning for liberation does *śama*, etc., become meaningful and fruitful. (30)

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।
मरौ सलिलवत्तत्र शमादेर्भानमात्रता ॥ ३१ ॥

etayormandatā yatra viraktatvamumukṣayoḥ |
marau salilavattatra śamāderbhānamātratā || 31 ||

यत्र *yatra* – wherever; एतयोः *etayoḥ* – of these two; विरक्तत्वमुमुक्षयोः *viraktatva-mumukṣayoḥ* – detachment and desire for liberation; मन्दता *mandatā* – dullness/

weakness; तत्र *tatra* – there; मरौ *marau* – in the desert ; सलिलवत् *salilavat* – like water;
शमादेः *śamādeḥ* – calmness of mind etc.; भानमात्रता *bhānamātratā* – only an appearance

Where detachment and desire for liberation are weak, *Śama* etc. are unreal
like the water in mirage. (31)

