

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FORTY TWO  
[PAASHAANA AKHYAANA (7)]  
[THE POWER OF ABHYAASA]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

वसिष्ठोवाच  
Vasishta spoke

अथेत्युक्तवती पृष्टा सा मया कल्पितासना संकल्पितासनस्थेन स्थितेन नभसि स्थिता।कथं शिलोदरे बाले  
त्वद्विधानां भवेत्स्थितिः कथं संचलनं तत्र किमर्थं तत्र चास्पदम्।

When she spoke like this, I conceived a seat for her to sit. I sat on another seat conceived by me.  
Then I questioned her who was standing in the sky-expanse like a dream-character, 'Child! How can people  
like you stay inside the belly of a rock? How can you move inside a rock or live inside it?'

विद्याधर्युवाच  
Vidyaadharee spoke

मुने यथेदं भवतां जगत्स्फारं विराजते तथास्माकं जगत्तत्र सर्गसंसारयुक् स्थितम्।

Hey Muni!! Just like your Jagat shines as an expansive space, so also, our world stays there as a huge  
Samsaara. (*What is not there in our world inside this stone? It is as good as your Jagat elsewhere.*)

स्फुरन्ति नागाः पाताले तिष्ठन्ति भुवि पर्वताः आपश्छलछलायन्ते वहन्ति व्योम्नि वायवः।अर्णवा अर्णसा  
भान्ति यान्त्यन्तः शनकैः प्रजाः भूतान्यजस्रं जायन्ते म्रियन्तेऽविरतं यथा।वान्ति वाता वहन्त्यापो भान्ति  
चाभान्ति खे सुराः तिष्ठन्त्यगाः समुद्यन्ति ग्रहा यान्ति महीं नृपाः।देवासुरमनुष्याणां व्यवहारपरम्पराः लोलाः  
प्रवृत्ता आकल्पमासमुद्रमिवापगाः।

Naagas live in the Paataala. Mountains stay on the land. The rivers flow with the gurgling sound. The winds  
blow in the sky. The oceans do have water; and the people do move about slowly. People in countless  
numbers get born there and die also without a break. Winds blow; sun burns and the Suras stay in their  
heavens. Hills are there; planets also rise up in the sky, and the kings rule the lands. Devas, Asuras and  
humans go about their work as usual, like the rivers flowing towards the Ocean from the beginning of the  
Creation.

दिनपद्मानि भूलोकसरस्याकल्पमानभः लोलाभ्रालीनि फुल्लानि मीलितोन्मीलितान्यलम्।

The 'blossomed lotuses of the days' keep on opening and closing in the 'BhooLoka-lake' from the beginning  
of the Kalpa, under an expansive sky; and the dark clouds (desires) hum there like the bees.  
(*BhooLoka is the lake. Days (night and day) are the lotuses. They open; day starts. They close; night  
appears. In the sky there are clouds of desires which are the bees hovering above the lotuses. These lotuses  
are there from the beginning of the Kalpa. The sky above them extends far and wide.*)

चन्द्रचर्चाश्वतुर्दिवकं चन्दनेनात्मतेजसा रचयन्नात्रिरोहिण्योस्तमो हन्त्यपि ह्रद्रतम्।

The moon as he keeps applying the sandal paste of his light in all the directions, removes the darkness in the  
heart of Rohinee (Moon's spouse/a star).

(*The moonlight cools one and all, as if applying the cool sandal paste on their persons. He shines along with  
his spouse Rohinee, and lights up her heart with his love; and also brightens up the world with his light.*)

स्वदशास्वादनरता वातयन्त्रसुचारिता रोदःसद्मनि सूर्याख्या दीप्यते दिवि दीपिका।

A lighted lamp named 'Soorya' (Sun) burns in the sky, and lights up the house of heaven and earth. It is  
engaged in consuming the directions (as oil), and is activated as if by the wind-machine which moves it all  
around.

(*The Aatman-state as the 'Soorya -lamp' shines in the empty expanse and reveals the experiences of Jeevas.  
It swallows all the experiences that rise out of attachment (oil). It burns as a Jeeva by the power of Praana.*)

ब्रह्मसंकल्पितो रुद्धो वातसंचारचारिभिः खेऽनिशं चक्रमृक्षाणां गुणावर्तो विवर्तते।

Willed by Brahmaa, the circle of star constellations (worlds) rotate in the empty space, being held by the  
ropes (Gunas) tightly, and restrained by the bridle of air currents (Praanas).

भूततण्डुलमासृष्टेः पिनष्टि ध्रुवकीलकः नियत्या चलितो रोदःकपाटाम्भोदघर्घरः।

From the beginning of Creation, the varieties of living species get pounded by the ‘Niyati (rules)’, and are pinned down firmly by the Dhruva star (of delusion); and as they get pounded inside the hole of heaven and Earth (Rodas), the noise of the thundering clouds fill all over (as desire-fulfillment disturbances).

द्वीपाब्धिशैलैर्भूपीठं विमाननगरैर्नभः दैत्यदानवनागौघैः पूर्णं पातालमण्डलम्।

The earth-pedestal is filled with seven islands, seven Oceans and seven hills. The heaven is filled with the floating cities of Suras, and the nether world is filled with the crowds of Daityas and Daanavas.

कुण्डलं त्रिजगल्लक्ष्म्या नीलं भूतलमण्डलं स्थितं चञ्चलमाचारचञ्चलायाः स्फुरन्मणि।

The ‘circular sphere of Bhootala’ which shines dark by the ignorant minds, is the ‘central gem’ placed in the ‘ear ornament’ of the ‘Tri-world Goddess’, and keeps shaking because of the restless nature of the Goddess.

बुद्ध्यादिरहितां स्पन्दसंविदं वायवीमिव स्थावरं जंगमं चैव सूक्ष्ममादाय जायते।

The moving and non-moving things get born and get engaged in actions, like the inert brainless air currents that are pushed by the subtle Praana-force.

*(These inert beings move in different ways like the inert air-currents, pushed by the Praana.)*

मुनिर्मौनैर्धरा वार्भिर्मारुतैः कपिचापलं आकाशैरवकाशित्वं तेजोभिर्भासनं श्रितम्।

The Munis are sheltered by the quietness of Samaadhi; the earth is sheltered by the Oceans; the restlessness of the Jeevas like that of the monkeys, by the winds (Praana-powers); the space (revealing state of objects) by the emptiness, and the light (Knowledge) by the light sources (Scriptures that instruct knowledge).

वृक्षोर्व्यब्ध्यद्विखचराः प्राणिनोन्तः स्फुरन्त्यलं मृतिजन्मोन्मुखाः कीटसुरासुरजलौकसः।

The monkeys that move on the trees, the humans and animals that walk on the ground, the aquatic animals that thrive in the Oceans, the wild animals that roam in the hills, the birds and Devas that float in the sky; all these living things flourish in our world also. The hosts of Suras, Asuras, and all sorts of creatures like humans and animals and worms, get born and die again and again here also.

ससुरासुरगन्धर्वाः कालः कलयति प्रजाः दोर्भिः कल्पयुगाब्दैश्च स्वपशूनिव पालकः।

‘Kaala’ like a cowherd controls his animals, namely the Suras, Asuras, Gandharvas and other beings, by moving his arms of Kalpas, Yugas, and years.

अनन्तविपुलागाधगम्भीरे कालसागरे उत्पत्योत्पत्य लीयन्ते ते त्वावर्तविवर्तया।

These Suras, Asuras and others rise again and again from the ‘Ocean of Kaala’ which is limitless, vast, unfathomable and deep.

चतुर्दशविधा वातवेल्लिता भूतपांसवः नाशाकाशे विलीयन्ते शरदम्बोधलीलया।

The living things which are classified into fourteen types of species are like the heaps of sands which are thrown into the ‘destruction-sky’ by the stormy winds of Vaasanaas, and dissolve off like the autumn clouds.

भुवनं बोधयन्ती द्यौश्चन्द्रार्ककरचामरैः स्थिताकाशांशुकाकल्पतारकोत्करशेखरा।

The sky (Dyau/the space in-between the earth and the heaven) wears the garment of space; and wears the crown made of star constellations that are there from the beginning of the Creation; and she is waving the chowries made of the sunrays and moon rays to keep awake the sleeping beings (so that they get engaged in actions).

स्थिताः पवनभूकम्पमेघतापसहिष्णवः स्वं प्रदेशमनुज्झन्त्यः ककुभः स्तम्भिता इव।

The directions are frozen as it were and do not move out of their places; and they bear the brunt of winds, earthquakes, onslaught of clouds, heat of the sun etc, patiently.

उत्पातमेघनिर्हादभूमिकम्पग्रहग्रहैः अज्ञातैरपि विज्ञातैर्भूतानां जायते गतिः।

The beings go about their actions with likes and dislikes as usual, along with the calamities of famine, cloud bursts, floods, earthquakes, planet-influences, whether predicted by the soothsayers or not.

ससानां जलमब्धीनामौर्वाग्निः पिबति ज्वलन् लोकान्तराणामाकल्पं कालो भूतगणं यथा।

The Urvaagni (Vadava fire inside the Ocean-belly) blazes high and swallows up the waters of the seven oceans, like the Kaala swallowing the living beings from the beginning of the Creation.

पातालमाविशति याति नभोबिलं च दिङ्गमण्डलं भ्रमति भूतगणः समन्तात्पर्येति पर्वतमहार्णवमण्डलानि  
द्वीपान्तराणि च मरुत्सरणक्रमेण।यावत्तं सर्गमागच्छ प्रसादः क्रियतां मुने आश्चर्येषूपन्नेषु महान्तो  
ह्यतिकौतुकाः।

Like the worms entering their own tiny holes and living a life of their own conception, the beings which belong to the hole of the netherworld enter that hole, the beings which belong to the hole of the heaven enter their hole, the other beings move about in various directions and enter their own holes, and the wind also keeps blowing all over inside the mountains and Oceans and the islands as usual.

*(Observing the surprise in the Sage's eyes, she invites him to visit her world which exists inside a pebble of that Lokaaloka mountain.)*

Hey Muni! Why don't you visit our world and grace us? *(You will know yourself for sure what I say is true!)* When wondrous things occur, the great ones are very curious indeed!

वसिष्ठोवाच

Vasishta spoke

तथेत्युक्ते मया सार्धं गन्तुमारब्धमम्बरे वात्यया सौरभेणैव शून्ये शून्येन शून्यया।

I agreed; and she started to move along with me like the empty wind carrying the empty fragrance in the empty sky. She was the emptiness, moving along with the emptiness (me), in the emptiness (space).

अताहं दूरमध्वानं शून्यमुल्लङ्घ्य नाभसं नभःस्थं भूतसंघातं तया सार्धमवासवान्।तमुल्लङ्घ्य चिरेणात्र  
भूतसांचारमम्बरे लोकालोकशिरोव्योम प्राप्सोऽस्मि धवलाम्बुदम्।उत्तरांशेन्दुशुभ्राभ्रपीठान्निर्गत्य तां शिलां  
आनीतोऽस्मि तयोत्तुङ्गां तप्तकाञ्चनकल्पिताम्।यावत्पश्याम्यहं शुभ्रां शिलां न च तज्जगत्कलधौतमयीमुच्चैः  
अग्निलोकतटीमिवा।तदा मयोक्ता सा कान्ता क्व भवत्सर्गभूरिति।क्व रुद्रार्काग्नितारादि क्व लोकान्तरसप्तकं  
कार्णवाकाशककुभः क्वोन्मज्जननिमज्जने क्व महाम्बोधसंभारः क्व ताराम्बरडम्बरं क्व शैलशिखरश्रेण्यः क्व  
महार्णवलेखिकाः क्व द्वीपवलयः सप्त क्व तप्तकनकावनिः क्व कार्यकालकलनाः क्व भूतानुभवभ्रमः क्व  
विद्याधरगन्धर्वाः क्व नरामरदानवाः क्वर्षिभूपालमुनयः क्व नयापनयक्रमः क्व पञ्चयामयामिन्यः क्व  
स्वर्गनरकभ्रमः क्व पुण्यपापकलना क्व कलाकालकेलयः क्व सुरासुरवैराणि क्व द्वेषस्नेहरीतयः।वदत्येवं मयि  
वचः सोवाच वरवर्णिनी विस्मयाकुलमालोक्य शिलामलिविलोचना।

Then I crossed over the empty region of the sky in the distance, and along with her reached some group of beings (some Deva-clan) who were moving about in the sky. I crossed that crowd of moving people quickly and reached the peak of the Lokaaloka hill which was covered by a white cloud. Descending down from the northern part of the cloud that shone like the moon, I was taken by her to that tall rock which was made of burnt gold. When I saw that tall golden rock shining like the edge of the Fire-world, and not any world described by her, I asked that beautiful lady,

‘Where is the world that you described as yours? Where are the Rudras, fires and stars? Where are the seven different worlds? Where is the ocean, where is the sky, where are the directions? Where is the sinking and coming out (death and birth)? Where is the crowd of clouds? Where is the decoration of stars? Where are the rows of hills? Where are the marks left by ocean waves? Where is the encircling of islands? Where is the land like the burnt gold? Where go on the affairs of all? Where is the deluded world of beings? Where are the Vidyaadharas and Gandharvas? Where are the Naras, Amaras, and Daanavas? Where are the Rishis, kings and Munis? Where is the coming and going of all? Where are the nights with five divisions? Where is the delusion of heaven and hell? Where are the anxieties of merit and demerit? Where is Kaala's markings and its games? Where is the enmity of Suras and Asuras? Where are the courses of friendship and hatred? ‘

When I spoke like this, that beautiful hued girl with bee-like eyes looked at the stone with surprise and replied.

विद्याधर्युवाच  
Vidyaadharee spoke

पश्याम्यखिल नात्मीयमहं सर्वमिहोपले मुकुरप्रतिबिम्बस्थपुरान्यपुरवज्जनम्।

Hey Akhila (All)! I do not see anything that belongs to me in this rock as before; but it is like another city which is inside a mirror as a reflection only.

*(Vidyaadharee herself was surprised. The world she had lived, now looked like some vague picture seen in a mirror. What had happened to her world? She reasons like this.)*

नित्यानुभव एवात्र दर्शने कारणं मम तदभावो मुने मन्ये ते कारणमदर्शने। अन्यच्च चिरकालैकद्वैतसंकथयानया शुद्धातिवाहिकैकात्मदेहता विस्मृतावयोः।

Daily experience alone caused the vision of that world for me.

Hey Muni! That is absent in you; so you do not see anything; so I believe.

*(Why do we see the same world daily? Because we expect it to be the same!*

*The world we see is what we are habituated to see.*

*Like the hands and feet moving automatically in any action, the brain also produces the same objects every day through the senses, as a matter of sheer repeated practice, without any willful thought of ours..)*

Another thing is, because of conversing for long on a single topic connected to duality (and seeing the world as unreal), both of us have forgotten the pure Aativaahika body of ours (that helps us see the world as a divided state. *We were both talking in the level of duality for such a long time. You have lost the ability to see any world because you see everything as emptiness. I cannot also see my world clearly, having been in your presence for so long.*)

ममातिसुचिराभ्यस्तमपि व्योमलतामिव गतं निजं जगदिदं यतः पश्यामि न स्फुटम्। अभूद्यत्स्वजगत्पूर्वं अतिप्रकटमेव मे तत्पश्यामीदमादर्श इव बिम्बितमस्फुटम्।

Though I have been habituated to see it all for such a long time, my own world has vanished like a creeper seen in the sky; and I do not see it very clearly. That world of mine was very clearly seen in the past by me. Now I see it as a vague picture as if reflected inside a mirror.

चिरव्यर्थोत्थया नाथ संकथाव्यथया मिथः स्वास्थ्यं विस्मृतमात्मीयमवदाततमं ततम्।

Naatha (Lord)! Because of discussing my story for so long, for no useful purpose, one's own state of the pure mind-structure which spreads out as the world is forgotten.

*(Maybe I have myself forgotten my world by the change in my mind-structure.*

*Even though I have talked about my own worthless story with you, your presence has brought a change in my mind-structure also; and my world looks so unreal like an image seen inside a mirror. I was able to float in the sky because I was always in the Aativaahika state. Now even that seems to be forgotten. I also see everything as empty and unreal.)*

योऽभ्यासः प्रकचत्यन्तः शुद्धचिन्नभसो रसात्भवेत्तन्मयमेवान्तराबालमिव लक्ष्यते। न सच्छास्त्रेण सा विद्धि न सन्न्यायेन सा कला अस्ति नास्त्यमितोद्योगाद्यदभ्यासान्न सिद्ध्यति।

The Abhyaasa which shines inside from the essence of the Chit-expanse, that alone will be seen as all, starting from the level of a child.

*(Why do we see the world as real and as the same every moment? It is so because the knowledge essence of the Chit-expanse shines repeatedly as the same world through our minds!*

*From childhood we get the practice of creating the world-structure in our minds.*

*A child when born sees nothing at first actually. Slowly it creates a world around it as it grows, through its own experiences, the understanding power of the brain and the input brought from the senses. It learns to identify itself with the image seen in the mirror. Actually the whole of the world a person sees, is built around the image seen in the mirror.*

*No wonder that the divine lady saw the world as a reflection inside a mirror. She had ascended to the level of seeing her physical body like an image seen in the mirror only; so her world also now appeared as if seen inside a mirror.)*

Understand that, the habituated world can be undone by the study of good scriptures, or by the use of proper logic that it is non-existent. There is not a thing that cannot be achieved by limitless effort and practice.

*(If you want to see the truth of the world and see it as it is, as the spread out expanse of knowledge only, then you have to regularly practice the process of counter-practice against the habituated vision of the world. Every moment you are seeing something or hearing something. Some sense is functioning or the mind is thinking about something. Pause a little; go back a little and watch how each object is just a collected knowledge of sense input only. Every thought is a flash of understanding only. When you practice such a true vision based on the correct-understanding at each and every moment without a break, the true vision becomes natural to you.*

*If you have been forced to imagine the image in the mirror as the 'I' through the repeated practice of looking into the mirror, then you can force yourself to un-imagine the thought of 'I am the image seen in the mirror' through practice. This cannot be achieved by reading hundreds of spiritual books, or by discussing various philosophical views; but only through sincere effort and ceaseless practice.)*

स्वजगत्संतताभ्यासवशतो मां कथाभ्रमः नूनमाक्रान्तवानेष द्वयोर्हि बलवाञ्जयी।

This delusion of the story has caught me because of the constant Abhyaasa of seeing my world.

That which is strong among the two will win.

*(I was always deluded by my identity and the life-narrative connected to it. Now everything looks so unreal. I saw my world because of the practice of seeing it as real.*

*It becomes unreal and non-existent, when one has the correct vision like you.*

*You know everything as emptiness; and so you see emptiness alone as all the worlds. I have little but not the full understanding of the truth; so I see it still; but only as a vague image seen inside a mirror.)*

इष्टवस्त्वर्थिनां तज्ञसूपदिष्टेन कर्मणा पौनःपुन्येन करणान्नेतरच्छरणं मुने।

Hey Muni! For those who want to reach the desired goal of true vision, there is no other course left other than repeatedly practicing the correct method instructed by the Knowers.

अयमित्थमिहाज्ञानभ्रमः प्रौढोऽहमात्मकः शाम्यति ज्ञानचर्चाभिः पश्याभ्यासविजृम्भितम्।

This delusion caused by ignorance which is here like this, matured as the 'I' ness, will subside by the knowledge discussions. Look, what result the Abhyaasa can bring about!

*(Whatever we perceive as a world enclosing us is just the deluded state of the mind, caused by ignorance that has fully matured into a dense form. It is based on the imagined ego-state only. When you discuss with the Knowers and practice their mode of reasoning, then the same understanding of the truth will rise in you also.)*

अहं शिष्याबला बाला पश्यामि त्वं न पश्यसि सर्वज्ञोऽपि शिलासर्गं पश्याभ्यासविजृम्भितम्।

अज्ञोऽपि तज्ञतामेति शनैः शैलोपि चूर्ण्यते बाणोप्येति महालक्ष्यं पश्याभ्यासविजृम्भितम्।

I am just as a student, a female; and still young and immature; yet I see the stone-world (because of the habituated practice). You are an all-knower; yet you do not see it.

Look, what result the Abhyaasa can bring about!

Even an ignorant person can become a knower. Even a hill can be powdered gradually.

Even the arrow can be made to reach its target properly. Look, what result the Abhyaasa can bring about!

इत्थं नाम परिप्रौढा मिथ्याज्ञानविषूचिका शाम्यत्येव विचारेण पश्याभ्यासविजृम्भितम्।

The chronic illness of incorrect understanding which has become so strong, will subside indeed through Vichaara. Look, what result the Abhyaasa can bring about!



अभ्यासेन कटुद्रव्यं भवत्यभिमतं मुने अन्यस्मै रोचते निम्बस्त्वन्यस्मै मधु रोचते।

Even a bitter tasting food will turn into a liked thing, through Abhyaasa. Someone likes lemon; another likes honey! (*Even taste is something we develop through prolonged practice.*)

अबन्धुर्बन्धुतामेति नैकट्याभ्यासयोगतः यात्यनभ्यासतो दूरात्स्नेहो बन्धुषु तानवम्।

One who is not a relative becomes (loved like) a relative, by the Abhyaasa of staying close. Without such Abhyaasa, and remaining distant, the affection among even relatives diminishes.

आतिवाहिकदेहोऽयं शुद्धचिद्व्योम केवलं आधिभौतिकतामेति भावनाभ्यासयोगतः।

आधिभौतिकदेहोऽसौ धारणाभ्यासभावनात्विहंगवत्खमभ्येति पश्याभ्यासविजृम्भितम्।

This Aatvaahika body is just the pure Chit-expanse (just ideas/thoughts as the collection of information). That alone appears like Aadhibhautika (as body-identity) because of the prolonged Abhyaasa of identifying with the physical shape. This very Aadhibhautika body, through the proper Abhyaasa of Dhaarana (the method prescribed for that), rises to the sky like a bird. Look, what result the Abhyaasa can bring about!

पुण्यानि यान्ति वैफल्यं वैफल्यं यान्ति मातरः भाग्यानि यान्ति वैफल्यं नाभ्यासस्तु कदाचन।

Merits may fail; deities (Goddesses) may fail. Fortunes may fail; never does the Abhyaasa fail!

दुःसाध्याः सिद्धिमायान्ति रिपयो यान्ति मित्रतां विषाण्यमृततां यान्ति संतताभ्यासयोगतः।

Even impossible goals get achieved, even enemies turn into friends, even poisons taste like nectar, through ceaseless Abhyaasa.

येनाभ्यासः परित्यक्त इष्टे वस्तुनि सोऽधमः कदाचिन्न तदाप्नोति वन्ध्या स्वतनयं यथा।

यदप्यभिमतं वस्तु स्वभ्यासेन तदर्जनात् तद्युक्तिपूर्वकं त्याज्यमामृत्योर्जीवितं यथा।

He who neglects the Abhyaasa (constant practice of Vichaara) in achieving the desired object (Brahman Knowledge) is the worst of all. He will never achieve his end, like a barren woman never getting her son. The objects of desire (attachment to family, wealth etc) should be renounced through the practice of Vichaara, by understanding the unreal nature of everything, and not by an outward show of physically moving away from all. Life is indeed a desirable thing for all and is held on to till the moment of death; but a Yogi gets rid of the death itself, by renouncing the attachment to life, through the renunciation of the 'I-ness'.

(*As observed in the story of ShikhiDhvaja, there is no use in changing the 'palace-pattern' into the 'Aashram-pattern'; one has to see the non-existence of the world itself through the practice of Vichaara. Renunciation itself becomes meaningless when one understands the very non-existence of the world.*)

इष्टे वस्तुनि नाभ्यासं यः करोति नराधमः सोऽनिष्टेऽनिष्टमाप्नोति नरकान्तरकान्तरम्।

That man is surely the worst of all, if he does not do any Abhyaasa to gain what he wants.

(*Just the study of the Scripture, and the surface-wise knowledge does not lead to the goal of realization. Non-stop Vichaara practice is necessary to gain the natural state of Knowledge.*)

A man who neglects the Abhyaasa, gets always what he does not want (goes further away from his desired goal of realization, and become firmly attached to his ego-self and the world connected to it); and moves from hell to hell (incapable of controlling his oscillating mind).

तरन्ति सरितं स्फीतां संसारासारसेविनः त एवात्मविचाराख्यमभ्यासं न त्यजन्ति ये।

अभ्यासभासोऽभिमतं वस्तु प्रकटयन्त्यलं प्रापयन्ति च निर्विघ्नं घटं दीपप्रभं यथा।

Those who find no essence in the Samsaara, cross over the swollen river for sure, for they never cease from the Abhyaasa of 'AatmaVichaara'. The rays emanating from the 'Abhyaasa-light' reveal the desired object (of Truth-vision) without any hindrance, like the lost pitcher gets found by using the lighted torches.

इष्टवस्तु चिराभ्यासभास्वान्भासयति प्रजाः तथेन्द्रियाख्यां देहोर्व्यां रात्रिं पश्यन्ति नो यथा।

People obtain the desired object (of Aatman-vision) by the 'shining sun of prolonged Abhyaasa', and do not see the night (realness of the world) rising as the sense-knowledge in the wretched body-land.

सर्वस्य जन्तुजातस्य सर्ववस्त्ववभासने सर्वदैवैक एवोच्चैर्जयत्यभ्यासभास्करः।

The sun alone reveals all the objects, for all the beings.

'Abhyaasa' (of Vichaara) is the sun, which alone reveals the truth of all the objects for any thinking being.

चतुर्दशविधायास्तु भूतजातेर्न कस्यचित्सिद्ध्यत्यभिमतं वस्तु विनाभ्यासमकृत्रिमम्।

Among the fourteen types of beings, no one can attain the desired goal without resorting to the pretense-less Abhyaasa. (*Abhyaasa should be sincere; and should not be an outward show. Study of the Scriptures and profound talks mean nothing, unless one is able to renounce the attachment to the forms and names.*)

पौनःपुन्येन करणमभ्यास इति कथ्यते पुरुषार्थः स एवेह तेनास्ति न विना गतिः।

Repeat of reasoning thoughts as guided by the Scriptures is known as Abhyaasa.

That is the only fulfillment to be sought for; there is no other course than that.

दृढाभ्यासाभिधानेन यत्ननाम्ना स्वकर्मणा निजवेदनजेनैव सिद्धिर्भवति नान्यथा।

By one's own action named effort which is defined as hard practice, through one's own understanding, the success gets achieved; not otherwise.

अभ्यासभास्वति तपत्यवनौ वने च वीरस्य सिध्यति न यन्न तदस्ति किञ्चित्।

अभ्यासतो भुवि भयान्यभयीभवन्ति सर्वासु पर्वतगुहास्वपि निर्जनासु।

(*'Abhyaasa' is like the sun which never allows the night to appear at any time.*

*A man who has conquered his senses (understands the unreal nature of the world painted by the senses) is indeed the most courageous one on earth; and there is nothing left back for him to achieve any more.*

*His Knowledge-sun burns always, without allowing the 'darkness of ignorance' to appear at anytime.)*

When the 'Sun of Abhyaasa' burns bright for the courageous one, there is nothing that cannot be attained by him in the city or forest. Through the fulfillment of 'Abhyaasa', all the fears turn into protective shelters, even in the deserted mountain caves. (*When everything is seen as Brahman, what is there to be afraid of?*)