

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART TWENTY SEVEN

[THE SAMAADHAANA-TREE AND THE MIND-DEER]

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

रामोवाच  
Rama spoke

क्रमात्समाधानतरोराजीवफलशालिनीं सलताकुसुमां ब्रूहि सतां विश्रान्तिदां मुने।

Hey Muni! Tell me in detail all about the 'tree of Samaadhaana' (equalized state/Samaadhi), which gives fruit throughout the eternal life-existence of the Knower, which stays entwined by the creepers that are covered by flowers, and which is sought by the mind-deer for resting in peace.

(सम्यक् आधानं समाधिः /समाधानम् - well-established unshaken state)

वसिष्ठोवाच  
Vasishta spoke

आजीवमुद्यदुत्सेधं विवेकिजनकानने पत्रपुष्पफलोपेतं समाधानतरुं शृणु।

Listen about the 'tree of Samaadhaana'! It grows well filled with leaves, flowers and fruits, all through alongside one's life, in the forest populated by the wise ones endowed with Viveka.

THE SAMAADHAANA TREE

यथाकथंचिदुदितं दुःखेन स्वयमेव च संसारवननिर्वेदं बीजमस्य विदुर्बुधाः।

शुभजालहलाकृष्टं रसासिक्तमहर्निहं प्रवहच्छवसनाकुल्यं क्षेत्रमस्य विदुर्बुधाः।

समाधिबीजं संसारनिर्वेदः पतति स्वयं चित्तभूमौ विविक्तयां विवेकिजनकानने।

The learned ones describe the 'Samaadhaana tree' like this.

What is the seed for this tree?

It grows from the seed namely, the 'feeling of loathing or disgust about the jungle of Samsaara' (Vairaagya).

How does the seed get formed? The seed appears itself somehow by chance, by witnessing the tragic nature of life, or by the thirst for solving the mystery of existence.

Which is the field that helps in its growth?

It is to be sown in a field ploughed by the auspicious qualities prescribed for the 'Mumukshu'.

It should be sprinkled with the waters of 'Vichaara' day and night.

It is irrigated by a canal in which the 'breath of self-awareness' flows without a break.

You do not have to sow the seed yourself. This seed of Samaadhi namely the disinterest in the world-affairs, falls by itself in the mind-field that is purified by Viveka (discrimination of what is real and what is not real).

How do you get the purified mind-field?

It is found in the forest abounding with the men of discrimination, namely the company of the Knowers.

स्वचित्तभूमौ पतितं ध्यानबीजं महाधिया सेकैरमीभिर्यत्रेण संसेक्तव्यमखेदिना शुद्धैः स्निग्धैः पवित्रैश्च

मधुरैरात्मनोहितैः सत्संगमनवक्षीरैः ऐन्दवैरमृतैरिव अन्तःशून्यप्रदैः पूर्णैः स्वच्छैरमृतशीतलैः विसृतैः

अमृताकुल्याशास्त्रार्थवरवारिभिः।

This seed of contemplative state, by chance appears in the purified mind-field; but it should not be allowed to dry off there itself. It needs continuous watering to grow well.

First of all, the wise man who has found this seed in his mind-field should always have equanimity, and be free of the taints of irritation, desires, envy, conceit, attachment to family members etc.

The waters should be sprinkled with effort by such a man of pure mind with forbearance.

What sort of waters? The waters are the Vichaara waters.

The excellent nectar like waters must flow non-stop through the 'sacred canals of Scripture-meanings'.

The waters must flow out of experience of the Knowers. The waters must be cool like the nectar and pure, so that slowly the worldly problems stop tormenting the mind. The waters must be overflowing with knowledge so that, the realness of the world becomes sheer emptiness in the mind. The waters must be pleasing to the heart like the moon-shine because of the truth hidden in them. The waters must be fulfilling like the fresh milk, because of the company of the Knowers who reveal their own state of Aatman-awareness. The waters must bestow welfare on oneself. The waters must be sweet because of the unique bliss of quietness that is hidden in them. The waters must be fragrant with the statements of the Scriptures; must be sacred because of the purity of the Scriptures that contain the Rishi-wisdom.

स्वचित्तभूमौ पतितं परिज्ञाय महाधिया बीजं संसारनिर्वेदो रक्ष्यं ध्यानस्य यत्नतः। तपःप्रकारदानेन पदार्थघटनेशितैः तीर्थायतनविश्रान्तिवृत्तिविस्तारकल्पनैः कर्तव्योऽङ्कुरितस्यास्य रक्षिता शिक्षिताशयः संतोषनामा प्रियया नित्यं मुदितयान्वितः। पश्चात्स्थिताशाविहगान्परप्रणयपक्षिणः अस्मादापततः कामगर्वगृधान्निवारयेत्। मृदुभिः सत्क्रियाकुन्तैर्विवेकार्कातपैरपि अचिन्त्यालोकदैरस्मान्मार्जितव्यं रजस्तमः। संपदः प्रमदाश्वैव तरङ्गा भोगभङ्गुराः पतत्यशनयस्तस्मिदुष्कृताभसमीरिताः। धैर्योदार्यदयामन्त्रैर्जपस्नानतपोदमैः विनिवारयितव्यास्ताः प्रणवार्थत्रिशूलिना।

The wise man should be aware of this 'seed of contemplative state' which is in the form of 'disinterest in the wasteful nature of the world' and which has fallen in his mind-field by chance, and should carefully nurture it with effort.

*(The first level named 'Shubhecchaa' the desire for the auspicious state, is to be practiced at the beginning. The worldly man at first should get rid of his Tamas and Rajas qualities by developing the Sattva state of the mind; and later at the end, transcend the Sattva state also.)*

With a disciplined mind, he should protect the 'sprouting seed' with various controlling methods of the body, mind and words; taking recourse to whatever method is suitable to his nature (austerities, charities, visiting holy places etc); and get rid of the negative qualities of arrogance, greed, envy etc.

He must always be accompanied by his beloved cheerful wife 'Santosha' the quiet contented state of the mind (and not feel anxious about anything).

Then he must get rid of the 'birds' which may destroy the seed. The birds are in the form of attachment shown towards the family members, friends, possessions etc, which are not the 'Self', and are connected to the physical form only. He must also keep away the vultures in the form of desires of various sorts and the conceit of various sorts, that may pounce suddenly on the seed and destroy it.

Then he must open the windows to let inside the sunlight of Viveka to remove the darkness of ignorance, and allow the seed to absorb the sunlight. He must make use of the 'soft broom' of 'good (selfless) deeds', and brush away the Rajas (dust/restlessness) and Tamas (darkness/ lethargy and procrastination).

This cleaning act will bestow the vision of the 'Unthinkable', for sure.

One should protect the sprout of Samaadhaana-seed (in the form of true Vairaagya), from the 'hailstones' thrown by the 'clouds of selfish deeds'.

The hail stones are in the form of 'flooding waves of prosperity' and 'attachment to women (family)', both of which give momentary pleasures; and they may suddenly fall on this seed, and crush it away.

The attachment to family, and trying hard to acquire riches for keeping the family well-fed, may waste away most of the life, and may cause the 'Vairaagya seed' to die out soon.

Divine help should be sought to make the venture successful, and to stop the hailstones from destroying the precious seed. The Trident-holding God that is to be sought is not the Shiva of Kailaasa, but the Pranava Mantra with its three syllables (Brahman-Knowledge); and its meaning should be understood as explained in the Upanishads. One must get rid of the attachment to the family and wealth by the 'sacred chants' (Mantras) namely courage; holy bathing namely 'generosity that encompasses all as the Self'; penance namely 'kindness' (by seeing everyone as the Self-shine alone).

इति संरक्षितादस्माद्ध्यानबीजात्प्रवर्तते आभिजात्योन्नतः श्रीमान्विवेकाख्यो नवाङ्कुरः। तेन सा चित्तभूर्भाति सप्रकाशा विकासिनी भवत्यालोकरम्या च खं यथाभिनवेन्दुना। तस्मादङ्कुरतः पत्रे उभौ विकसतः स्वयं एकं शास्त्राभिगमनं द्वितीयं साधुसङ्गमः। स्तंभमेष निबध्नाति स्थैर्यं नाम समुन्नतिं संतोषत्वग्विवलितं वैराग्यरसरञ्जितम्। वैराग्यरसपुष्टात्मा शास्त्रार्थप्रावृषान्वितः स्वल्पेनैव स्वकालेन परामेति समुन्नतिम्।

शास्त्रार्थसाधुसंपर्कवैराग्यरसपीवरः रागद्वेषकपिक्षोभैर्न मनागपि कम्पते।

*(Gradually, his intellect is able to nurture Viveka, the capacity to understand what is real and what is unreal.)*

When cared for in this manner, a fresh excellent 'sprout' of a higher breed comes out namely 'Viveka', from this 'Dhyaana-seed' (meditation on the loathsome nature of the world).

The moment this sprout makes its appearance, the Chitta-land (mind-field) is filled with brightness as if by magic, looks fertile, and becomes pleasant like the sky by the rise of the fresh moon.

Two tender leaves make their appearance on this sprout, by themselves; one is 'interest in the study of Knowledge-scriptures'; and the second is the 'company of the Realized ones'.

The trunk grows from the root region of 'stability' (steadfastness in the path of knowledge).

It rises high, covered by the bark of 'peaceful bliss' and is moist with the 'sap of dispassion'.

It grows huge, filled by the essence of the 'meaning of scriptures'; 'company of the Knowers', and 'dispassion'; and never gets shaken by the 'monkeys' called the 'attachment and hatred' (Raaga/Dvesha).

अथ तस्मात्प्रजायन्ते विज्ञानालंकृताकृतेः लता रसविलासिन्य इमा विततदेशगाः स्फुटता सत्यता सत्ता धीरता निर्विकल्पता समता शान्तता मैत्री करुणा कीर्तिरार्यता। लताभिर्गुणपत्राभिः स ध्यानतरुर्जितः यशःपुष्पाभिरेताभिः पारिजातायते यतेः।

From that tree which is beautiful being ornamented by 'True understanding' (Vijnaana), come out the fresh and tender creepers spreading out all over, namely, clarity about the scriptural meanings (Sphutataa); the true vision of Reality (Satyataa); awareness of the Self-state (Sattaa); unshaken state of the Self (Dheerataa); unperturbed Self-state (Nirvikalpataa); vision of equalness (Samataa); peaceful state of the mind (Shaantataa); selfless love for all (Maitree), seeing everyone as the self-shine (Karunaa); the state of oneself spread out as the essence of all (Keerti); the noble nature as the Self of all (Aaryataa)! That 'Dhyaana-tree' becomes well-rooted with its 'creepers and leaves' of 'good qualities'. With the 'flowers' of 'fame (in the spiritual circle),' the tree turns into the 'beautiful heavenly tree of Paarijaata' for the aspiring Yogi.

इत्यसौ ज्ञानविटपी लतापल्लवपुष्पवान् भविष्यज्ज्ञानफलदो दिनानुदिनमुत्तमः यशःकुसुमगुच्छाद्यो गुणपल्लवलासवान् वैराग्यरसविस्तारी प्रज्ञामञ्जरिताकृतिः। सर्वाः शीतलयत्याशाः प्रावृषीव पयोधरः सर्गातपं शमयति सूर्यतापमिवोडुपः प्रतनोति शमच्छायां छायामिव घनागमः निरोधमास्फारयति शमोऽनिल इवाम्बुदम्। Then this excellent 'Knowledge-tree' with all its creepers and flowers, grows day by day (through the seven levels of realization) and yields the 'fruit of knowledge'. The tree is densely covered by the 'clusters of blossoms of good fame' and appears beautiful with the 'sprouts of virtues'; spreads out with the 'moist sap of dispassion'; and is like a 'bower of flowers' namely 'the blossoms of true understanding' (Prajnaa). The huge tree, cools up all the directions like the cloud in the monsoon (none of the world events agitate the Yogi); subdues the heat of the sun namely the world-affliction like the moon; spreads the shade of quiescence (Shama) like the dense dark cloud; the quiescent nature brings steadiness in the mind by 'blocking' all the wasteful thoughts like the wind keeping the dust-clouds away.

निबध्नात्यात्मना पीठं कुलाचल इव स्थितं फलस्य रचयत्यूर्ध्वं घटिकां मङ्गलादिताम्। विवेककल्पवृक्षे तु वर्धमाने दिने दिने छायावितानवलिते पुंसो हृदयकानने प्रवर्तते शीतलता तलतापापहारिणी अभ्युल्लसन्मतिलता तुषारोदरसुन्दरी।

Like the stable Kula Mountain, it stabilizes one to the attainment of the 'knowledge of the Aatman'. The fruit is ready to appear with all the auspicious qualities making their appearance, predicting the rise of the true vision. Even as the (wish fulfilling) 'Kalpa tree' named 'Viveka' keeps growing day by day in the 'heart-forest' and spreads out as a roof of cool shade, a unique coolness spreads all over, removing the heat of the ignorance. The 'intellect-creeper' is covered with the 'beautiful blossoms of knowledge', and is extremely cool as if filled with snow-flakes.

MIND-DEER CHASING THE MIRAGE RIVER

ययामवान्तरश्रान्तो विश्राम्यति मनोमृगः आजन्मजीर्णपथिकः पथि कोलाहलाकुलः

सत्तामात्रात्मशारीरचर्मार्थं प्रेक्षितोऽरिभिः नानातासारसाकारगोपयज्जर्जरोन्मुखः

संसारारण्यविसरद्वासनापवनेरितः अहंतातापसरिता सर्वदा विप्रदारदी

दीर्घादरी दूरचितसारसंचारजर्जरः पुत्रपौत्रपरामर्शप्रतापात्पतितोऽवटे

लक्ष्मीलताविलुटनात्संकटैः कुण्ठिताङ्गकः तृष्णाश्रीसरितं गृह्णन्कल्लोलैर्दूरमाहतः

व्याधितुर्व्याधवैधुर्यपलायनपरायणः अशङ्कितविधिः व्याधपातादिव कृताकृतिः

*(Running away from all the religious stupidities and philosophical debates, and getting fed up of the varieties of the idiotic instructions from varieties of idiotic teachers, the mind at last collapses with exhaustion under this tree, by chance.)*

The poor 'mind-deer' (ManoMrga) exhausted after roaming in the jungle of the world-activities for long, comes to rest under it at last, by chance.

The poor mind-deer has been traveling in the endless path of life-existences from the time of its birth as a Jeeva. He is heavily stressed by moving in paths, which are very noisy (due to various arguments and theories about Reality!)

*(The poor deer was chased by the hunters also, and had been running from them for a long time.)*

He is always chased by the ‘hunters’ (six types of vices namely Kaama, Krodha etc); he is sought by them for the love of the skin, namely the body which is imagined as the self.

*(As long as the body-identity is there, these vices cannot be kept away.)*

He hides again and again in the ‘thorny bowers of the bodies’ (succession of Vaasanaa-fields as various life-existences); and has his face filled with scratches and cuts (mental and physical ailments).

*(He has to run through the forest where dusty storms blow and make one lose the sense of the directions.)*

In the ‘dense forests of Samsaara’, he loses his way, tossed here and there by the ‘Vaasanaa winds’.

*(Feeling thirsty and exhausted, he runs towards the illusory streams of worldly joys.)* Running towards the ‘mirage stream of ‘I’ ness’, he suffers by the ‘deadly poisonous disease’ of the name of ‘Daaradee’ (paralysis). *(Like a paralyzed man, he is dependent on the outside world of people and objects for his survival, and can never feel happy without them.)*

The ailing mind-deer keeps running towards the mirage-rivers, but never gets even a drop of real water; so he is always thirsty, and has all his limbs dried up inside and outside.

Tired and blinded by thirst, he falls into deep pits by worrying about sons and grandsons.

*(He is never out of worries. Childhood gets wasted in plays, youth gets wasted in carnal pleasures, old age gets wasted in worries about family members and friends. The Supreme truth is never sought for.*

*Worries just eat away the mind and the body, and he is never out of pains.)*

He is wounded all over by getting his feet caught in the entangled thorny creepers of wealth (and other possessions). *(When is the mind free of the ‘I’ and the ‘mine’, ever?)*

Falling into the huge river of ‘Thirst for pleasures’ (Trshnaa), he gets tossed out far and away.

*(His thirst for fulfilling the desires of the family and oneself, eat away most of the life-span, and he sinks deep into various ailments in no time.)*

He is always engaged in escaping from the ‘wicked hunters called diseases’.

He looks shrunken in form by the blows dealt unexpectedly by the ‘hunter named destiny’.

*(Life is not smooth for the undisciplined minds. Their lives are shattered by tragic events and unexpected occurrences, caused by their own anxiety states.)*

What causes such tragedies for the mind-deer? Analyze!

जेयास्पदसमायातदुःखसायकशङ्कितः वैरिविद्रवणव्यग्रो दृषदाहरणाङ्कितः

उन्नतानतसंपातनिपातेनातिघूर्णितः विकारोपलनिर्घातैः पारम्पर्येण चूर्णितः

तृष्णाचारूलताजालप्रवेशवशविक्षितः स्वप्रज्ञारचिताचारः परमायास्वशिक्षितः

इन्द्रियग्राममागत्य प्रपलायनतत्परः सुदुर्ग्रहगजेन्द्रोग्रविस्फूर्जनविमर्दितः

विषयाजगरोदारविषफूत्कारमूर्च्छितः कामुकः कामिनीभूमौ रसात्प्रायो विपोथितः

कोपदावानलप्लुष्टपृष्टविस्फोटदाहवान् सदा गतागतानेकदीर्घदुःखप्रदाहवान्

He gets attracted by the trap laid for the senses (and believes the sensed information as real objects); and is always a target for the ‘arrow of suffering’. Running away from the enemies (seeking shelter in religion and asceticism also), he carries still the marks of ‘stone-throws of past pains’ (and is unable to think properly). He engages in selfish acts sometimes, and good acts sometimes; and because of his belief in the action and results, he is continuously shaken by going up and down (joys and sorrows).

He is shattered always by the ‘hail stones’ falling over him namely ‘anger, desire’ etc.

He acts as he likes, ignorant of the power of Maayaa. His irrational beliefs are the most valuable assets to him. He gets caught in the ‘web of the beautiful creepers’ namely ‘Trshnaa’ (thirst for the presence of the family and the world), which are actually thorny and web-like. He gets always entangled in these creepers and cannot come out at all.

*(The poor deer sometimes enters the villages and gets beaten up by the people there.)* Sometimes he comes to the ‘village of the senses’ (attraction towards the objects and people) and tries to escape from there.

*(But again he is caught by passion and other vices, and becomes miserable.)*

Sometimes, he faints by the intake of the ‘poisonous breath of the deadly serpent’ called the sense pleasures. Sometimes, he gets trampled by the uncontrollable rogue elephant called passion.. Full of desires, he gets smashed up, in the lands of passionate woman (wife, family etc), because of the joy he imagines in them.

(When the desire is not fulfilled, it turns into anger and frustration. He burns inside and outside by the fire of anger.) He gets burnt in the 'forest-fire of anger' and explodes into pieces, on the outside (through anger). He always burns inside also, because of the long-span of sufferings he went through in the past.

स्वात्मलग्नाभिलाषांशदंशदोषैरुपद्रुतः भोगलोभलसन्मोदशृगालचिरविद्रुतः

He carries the painful bite-marks of (unsatisfied) 'wants'.

(Whenever he approaches the 'lovely attractive bushes of joys', he is bitten by the 'cunning jackal of pain' that hides in those bushes.) He is tormented for long by the 'joy named jackal' who wanders in the bushes of greed and enjoyments.

स्वकर्मकर्तृतोद्भ्रान्तदारिद्र्यद्वीप्यनुद्रुतः व्यामोहमिहिकान्धत्वकूटावटलुठत्तनुः

(A man is harassed by owning his own actions as the doer, and suffers the pains of regrets, repentance, lost hopes etc.) He is harassed by the 'tiger named wretchedness', rising from the delusory idea of the 'ownership of his own actions'. (His mind is always engaged in fulfilling his own desires and the desires of his family, and he ekes out a wretched existence.) He rolls and wallows in 'pits named selfish actions', blindingly dark because of the 'mist of attachment'.

मानसिंहसमुल्लासहृदयोत्कम्पनातुरः मरणेन रणे येन वृकपुष्पमिवेक्षितः

The conceit-lion wanders all around his mind-forest like a king (making a man behave rudely towards others); yet this lion trembles by the fear of death, and is plagued by anxieties, when death comes to attack him. Death looks at the sharp nails of the lion as some tiny flowers of the 'Vrka plant' only, that can be crushed with ease. What conceit can stand boldly in front of death?

गर्वेण गिरणायाशु दूरतोजनसेवितः कामैः समन्ततो दन्तवितानितयवाङ्कुरः

He is carried away by the 'serpent called pride' and gets consumed in a solitary place away from population. Because of various desires, he produces the 'sprouts exposing the teeth' (begging, pleading, or deceiving). (A selfish man is like a serpent, which remains motionless and looks harmless, but bites anyone who comes close to it.) Like a serpent kept away from the crowd, he stays away from all because of his conceit about the body, learning, wealth etc. His mouth opens up in a fake smile revealing his teeth like the sprouts of tender grass, hiding the umpteen desires he holds that of other women, and the wealth of others; and he is ready to destroy any one who approaches him with trust, for fulfilling his own selfish needs.

तारुण्यनारीसुहृदा क्षणमालिङ्ग्य वर्जितः दुःसंचारेषु पवनैः कुपितैरिव वर्जितः

He gets embraced by the 'beloved' namely the 'youth', and enjoys the sense pleasures without any restraint. But like a storm in rage throwing a man to desolate areas filled with serpents and wild animals, this beloved girl, namely the 'youth' walks away from him within a moment, leaving him to suffer the consequences of his overly indulgence in pleasures that rise in the form of various ailments of the mind and the body, and his youthful body starts deteriorating.

कदाचिन्निवृत्तिं याति सशमं च तरौ क्वचित् मनोहरिणको राजन्नाजीवमिव भास्वति तालीतमालबकुलादिक  
वृक्षगुल्मविश्रान्तिषु प्रचुरपुष्पविलासहासैः नामापि यस्य न विन्दन्ति सुखस्य मूढाः प्राप्नोति तच्छमतरौः  
स्वमनोमृगो वः।

Hey Raajan! Rama! Yet, by chance, the deer may come across this Samaadhaana tree; and he takes rest under this tree and shines as if it has regained his life.

(It is a rare chance indeed, that some mind suddenly feels true dispassion towards the worldly pleasures and understands the unreal nature of the world. Mostly all the people are satisfied with the momentary pleasures of the family-crowd, meritorious acts, deity-worship etc; but some rare mind may suddenly feel disinterested in the worldly pleasures; and that seed will grow into the tree of quiescence and offer the permanent rest.)

The ignorant fools who enjoy resting under the groves of various trees like Taalee (learning), Tamaala (family), Bakula (religion), which are covered by flowers that delight all, do not gain even a namesake of that bliss which our mind-deer gets under that tree of Quiescence.

(Once the bliss of the knowledge and quietness is tasted, the mind is not attracted any more towards the make-believe pleasures of the world.)

इति विश्रान्तवानेष मनोहरिणकोऽरिहन् तत्रैव रतिमायाति न याति विटपान्तरम्।

Hey Destroyer of enemies! This 'mind-deer' after enjoying rest under that tree, gets attracted by it and does not go anywhere else, leaving that tree.

CLIMBING THE TREE STEP BY STEP

एतावताथ कालेन स विवेकद्रुमः फलं अन्तस्थं परमार्थात्म शनैः प्रकटत्यलम्। ध्यानद्रुमफलं पुण्यौ तदसौ स्वमनोमृगः अधःस्थितः प्रान्तगतं तस्य पश्यति सत्तरोः। आरोहति नरो वृक्षं तदास्वादयितुं फलं अन्यवर्गपरित्यागो वितताध्यवसायवान्। विवेकवृक्षपान्नाम वृत्तीस्त्यजति भूगताः। उन्नतं पदमासाद्य भूयो नाधः समीहते। तेनोत्तमफलार्थेन संस्कारान्प्राक्तनानसौ विवेकपादपारूढस्त्यजत्यहिरिव त्वचम्। हसत्युच्चैः पदारूढमात्मानमवलोकयन् एतावन्तमहं कालं कृपणः कोऽभवं त्विति। करुणादिषु तेष्वस्य भ्रमच्छाखान्तरेषु सः लोभव्यालमधः कुर्वन्सम्राडिव विराजते।

In course of time, the 'Viveka fruit tree' reveals the fruit from inside slowly, which is the 'Supreme state of the Self' (the subtle awareness of the Self).

*(The mind understands that the fruit of Viveka alone is to be attained for sure, and the aspiration for attaining that fruit becomes firm.)*

The 'mind-deer' standing at the base of the tree looks up at the wondrous fruit of the 'Dhyaana-tree'. *(This is the start of Mumukshutva; the desire for liberation. The animal-mind now turns into a human capable of understanding the Self-state! It evolves to a human level from the senseless state of the animal-like existence of the ignorant. It evolves as a thinking being who is capable of practicing the proper Vichaara of the real and unreal, accompanied by discrimination.)*

The man climbs up the tree to eat that fruit, renouncing all his other interests and is absorbed in the practice of 'Vichaara' with effort (as guided by the Knowledge-Scriptures).

*(How can you climb the tree, if you are afraid of removing your feet from the ground?)*

Even as he starts climbing the 'Viveka-tree', he discards (lessens) all his affairs that are connected to the world (the ground-level of the body and its connections).

His feet are now firmly placed on the tree (branches), and he does not stop his effort in going up, even for a moment. *(You cannot climb the tree at particular hours only, like engaging in meditation at certain fixed hours only. 'Vichaara-climbing' allows no intervals.)*

*(Slightest lack of concentration, or slightest rise of attachment, will cause the aspirant to fall from the tree and break his limbs. Getting up again to climb the tree will take a long time.)*

He never can fall back to his previous state of foolishness, where he sought only the worldly pleasures.

Like a 'snake discarding its skin', this man who is climbing up the 'Viveka-tree' discards all his previous habits (attachment to wealth, family, body etc), intent only on eating that excellent fruit.

*(Once his feet are firmly placed on the tree, he can afford to analyze his previous life of ignorance and laugh at his own past stupidities.)* The study of the Scriptures and his Vichaara practice reveal to him, the wretched state of ignorance he was prey to, in the past. He laughs aloud seeing himself firmly placed in his state of knowledge, and says; 'What a wretched person I was all this time!'

*(Now with dispassion and discrimination as his two feet, he climbs fast the tree of Samaadhaana, and crosses each level of Realization with extreme caution.)*

He moves easily among the branches namely 'compassion' etc (all excellent virtues); kicks down the 'snake' called 'greed' (possession-sense) with his feet; and shines like an 'emperor' (who has the mind under his full control).

हृदयेन्दोर्गलश्रेणी दुःखाब्जतिमिरावलिः कृष्णायःशुक्ललातृष्णा दिनानुदिनमुञ्जति।

*(His mind-moon never wanes; but slowly turns into a full moon oozing the composure-nectar.)* Day by day he gets rid of the 'waning state of the heart-moon of good sense', and is not affected by the world-events, good or bad. *(He was suffering from the infection of eyes (ignorance) and was blind; he also was bound the 'iron chains of wants'.)* Day by day he gets rid of the 'the row of moons seen through the eye infection' (the many-ness seen through ignorance) namely 'sufferings'; and the 'black iron chain' of 'Trshnaa'.

उपेक्षते न संप्राप्तं नाप्राप्तमभिवाञ्छति सोमसौम्यो भवत्यन्तः शीतलः सर्ववृत्तिषु।

*(The imagination-state called the world is made of just sense-input and mind-conceptions; what is there to like or dislike?)*

He does not dislike what is got; does not go after that which is not got.  
He is cool and calm within like the moon, when performing any action (and just reacts appropriately to the 'information-set' rising in front of him, at the 'present moment' only.  
(*He lives constantly in an eternal 'present'.*)

शास्त्रार्थपल्लवेष्वेव निषण्णात्मावतिष्ठते उन्नतावनता याता अधः पश्यञ्जगद्गतीः।

His soft bed is made of the statements of Knowledge-Scriptures, which soothes him with their subtle meanings. He always lies down on the 'leaves of Scriptural meanings' only, and feels restful.  
(*He never swerves from his daily studies.*)

His bed is tall and rises far above the world of the ignorant. From his high position on his bed, he looks down at the world below, and observes the ways of the world that goes up and down (with its various achievement-levels and the lowly worldly activities).

भीमद्रुमलतोत्कीर्णपुष्पप्रकरदन्तुराः प्राक्तनीः स्वाः स्थलीः पश्यन्हसत्यन्तर्वराकताम्।तेषु तत्स्कन्धदेशेषु  
अथोड्डीनविडीनया हारिण्या विहरञ्जात्या राजेव परिराजते।

He looks at those 'states of ignorance of the past', which were sharp and pricking like the 'poisonous thorny flowers' growing on the 'creepers of the poisonous tree of Samsaara'; and laughs at the wretchedness experienced by him in that level of ignorance (like a bird above watching its past state as a worm crawling inside the dirty mire of desires and attachments). Flying among the branches happily (like a bird), he shines as if he is a king by nature. (*Actually he was never a worm at all; it was just some hallucination he had experienced because of his stupidity. He understands that he was always a bird and had actually forgotten his bird-ness. He is now an emperor who owns the entire perceived as his kingdom.*)

पुत्रदारसमग्राणि मित्राणि च धनानि च जन्मान्तरकृतानीव स्वप्नजानीव पश्यति।

He sees the son, wife, all friends, wealth etc as belonging to another birth of some dream-like existence (and unreal) (as passing information-sets conceived by him through ignorance).

रागद्वेषभयोन्मादमानमोहमहत्तया नटस्येवास्य दृश्यन्ते शीतलामलचेतसः।

His mind is taintless and cool; all the emotions of attachment, hatred, fear, joy, respect, and delusions are seen in him like in an actor on the stage exhibiting the emotions in the surface-level only.

उन्मत्तचेष्टिताकारा हसत्यपि पुरोगताः तरङ्गभङ्गुरधाराः संसारसरितो गतीः।

When he sees in front of him, the 'river of Samsaara' with turbulent waves and mad floods, he just laughs at it (as at a mirage). The mirage no more troubles him with its realness. He is no more the idiot who tried to swim in those imagined waters and got burnt by the hot sands.

न स चेतयते काञ्चिल्लोकदारधनैषणाः अपूर्वपदविश्रान्तो जीवन्नेव यथा शवः।

Resting in the wondrous state, he exists like a 'corpse' (no-reaction to anything from within), though appearing to be alive.

STRIVING HARD FOR THE ATTAINMENT OF SAMAADHAANA-FRUIT

केवलं केवले शुद्धे बोधात्मनि महोन्नते दत्तदृष्टिः फले तस्मिन्परं समधिरोहति।स्मृत्वा स्मृत्वापदः पूर्वं  
संतोषामृतपोषितः अर्थानामप्यनर्थानां नाशेषु परितुष्यति।व्यवहार्येषु कार्येषु भोगसंपादकेष्वपि परमुद्वेगमायाति  
सनिद्र इव बोधितः।दीर्घाध्वग इवोदारामनारतमबाधितां चिरं मौर्ख्यश्रमाक्रान्तो विश्रान्तिमभिवाञ्छति।

The fruit hangs far above as the pure state of knowledge, as the highest state to be achieved; and his mind is completely set on the attainment of the fruit only; and he strives hard to get rid of the faults that block his path. He analyzes and understands his previous state of ignorance where animal-like, he was trapped in the worldly ways, and feels the 'nectar-like bliss of knowledge' slowly blossoming in him now.

He is no more affected by the losses he encounters of the people or riches; rather he feels happy as if some chains that bound him were removed off by fortune, since any other thing that is non-self leads to harm only. When he is forced to engage in the worldly activities which give pleasure for the ordinary people (like festivals, crowds of relatives and friends etc) he feels disturbed as if woken up from the restful sleep.

He regrets his past life spent in ignorant ways, and is exhausted like a traveler who has traveled a long distance; and he strives hard now to attain the restful state of 'Self-Knowledge' which is not like the rest or relaxation that the worldly things offer; for it is independent of the presence of the objects and people, is not of short duration, and is not affected by any event of the world.

निश्वासबोधितोऽप्यग्निरनिन्धन इवात्मनि श्वासमात्रसमोऽप्यन्तरतिष्ठन्नेव शाम्यति। आपतन्तीं बलादेव पदार्थेष्वरतिं शनैः न शक्नोति निराकर्तुं दृष्टिमत्र च्युतामिव।

Practicing the art of throwing out the attachment to the perceived world, he throws away the Jeeva-identity and subsides in the contemplation of the Aatman. With the conceit of 'I'ness removed, he stays like the fire bereft of fuel. Though he is seen as breathing like all others, he does not take in the perceived like them. Of course he is disturbed again and again by the presence of objects and people, slips now and then from his steady state of contemplation, and feels attracted towards the objects and people, being forced by the past habits, like the eyes slipping into seeing the objects by their own nature without control.

तां महापदवीं गच्छन्परमार्थफलप्रदां भूमिकामप्युपायाति वचसामप्यगोचराम्। कुतोऽप्यचेष्टितेष्वेव संप्राप्तेषु विधेर्वशात् भोगेष्वरतिमायाति पान्थो मरुमहीष्विव।

Rising and falling again and again in his path of self-control, slowly he climbs up the tree and moves up towards the 'fruit of the Supreme state' and reaches the next level, which is beyond description.

His mind-state is changed now, and is in the higher level of purity.

He now stays like a traveler walking across the desert-lands, and is no more disturbed by the presence or absence of the objects and people that were once dear to him.

Even if met with the joys of the world by chance as a part of life, he is no more attracted towards them, like a man avoiding the mirage-rivers when traveling in the desert.

घूर्णः क्षीब इवानन्दी सुप्तः संसारवृत्तिषु अन्तःपूर्णमना मौनी कामपि स्थितिमृच्छति। स तादृगूपतामेत्य परमार्थफलस्य तत् क्रमान्निकटमाप्नोति खगोऽगपदवीमिव।

He feels intoxicated as if by the bliss of the inner silence like a drunkard, and goes through the world-activities as if asleep. He is no more agitated by the presence and absence of the people and objects.

His mind filled with the wholeness of quiescence, he is silent inside.

It is not the silence of noise, or any trance-state; but is the unaffected state, which can never be imagined by the ignorant ever. This quietness is not an experience; but is the quietness rising from dispassion.

He feels fulfilled, and is not in need of possessing any object or person for his fulfillment.

In this level, the fruit of Realization is very near; and he reaches the vicinity of the fruit slowly, like the bird slowly reaching up to the peak of the tree (or like a Deva flying towards the peak of the Meru Mountain).

ततस्तदखिलां बुद्धिं विहाय वियता समः गृह्णात्यथास्वादयति भुङ्क्तेऽथ परितृप्यति।

The study of the Scriptures bestows different types of peace at different levels.

Ones should not get fooled by the 'quietness of the mind' as the 'quiescent state of the Self'.

Agitation-less mind will still retain the seeds of attachment as dormant.

A mind burnt in dispassion alone will be fit for the attainment of the fruit of Samaadhaana.

The Vichaara should be continued till the answer gets revealed by itself.

The intellect will stop its function by itself, when the truth is revealed.

'Aatman-Quietness' is not an experience; it cannot be 'known' or 'enjoyed'.

When all the experiences stop, there is no one left back to experience anything.

There is left back only the expanse of pure awareness of oneself.

This cannot be worded, or explained; and there is no 'I' of any sort.

In this level, the aspirant just reaches out for the fruit, plucks it, eats it and feels satisfied.

*(These words should not be taken literally. Knowledge cannot be plucked and eaten like something achieved through action. Knowledge is like the solution of some mystery.*

*Mystery of existence can be solved only through the constant practice of Vichaara and the development of extreme dispassion. The inner ignorance has to die fully to reveal the concealed light of 'Knowledge'.*

*Intellectual understanding is not the Aatman-Realization. Intellect is also connected to the 'I' only.*

*This Knowledge can be attained instantly, or within a few days, or within a life-time, or within many life-times. It depends on the intensity of Vichaara, and the dispassion level of the aspirant.)*

संकल्पार्थपरित्यागात् दिनानुदिनमातता शुद्धस्वभावविश्रान्तिः परमार्थासिरुच्यते। भेदबुद्धिर्विलीनार्थाऽभेद  
 एवावशिष्यते। शुद्धमेकमनाद्यन्तं तद्ब्रह्मेति विदुर्बुधाः। लोकैषणाविरक्तेन त्यक्तदारैषणेन च धनैषणाविमुक्तेन  
 तस्मिन्विश्रम्यते पदे।

By completely getting rid of the conceived objects, gradually, day after another, without a break, when one rests in his own nature, it is known as the 'attainment of the Supreme state'.

The idea of difference vanishes; and non-difference alone remains left back.

The wise know that which is pure, one, and without beginning and end, as the 'Brahman-state'.

A person, who is dispassionate towards the objects of the world, who has renounced attachment to the family; who is free of greed for money; he alone can rest in that state.

*(You cannot hold on to the ground, and reach for the fruit at the top of the tree. Your feet have to be fully out of the ground, and should be firmly placed on the tree.*

*For that you need complete involvement in the Vichaara-practice, and you have to struggle hard as if your life hangs on the attainment of that fruit. Not only the ordinary actions of the world, but even the attachment to good acts have to be renounced. What is good or bad in the information flow rising from the Supreme? Everything that is denoted with a sound and meaning has to be renounced as false, be it an act of goodness or the attachment to a deity with form.)*