

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 EIGHT

[SAMAADHAANA-STATE]

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

परेण परिणामेन मिथश्चित्परमार्थयोः तापेन हिमलेखेव भेदबुद्धिर्विलीयते।

When the 'perceiving mind' and the 'perceived world' both are understood as the Supreme state, then the idea of difference vanishes like the 'snow flake in the sun'.

तज्ज्ञस्याकृष्टमुक्तस्य स्वभावेषूपमां विना स्थितिः स्रग्दामकस्येव न संभवति काचन।

The Knower's state cannot be compared to the hard string of the bow that has been pulled and loosened; because the string will revert back again to the same state. He is rather like the string of the garland that has fallen on the ground, and stays just like that, as its natural state.

He does not have to make effort again and again to see the world as unreal; it naturally stays unreal for him.

यथाऽप्रकटिताङ्गान्तःसंस्थिता शालभञ्जिका न सती नासती स्तम्भे तथा विश्वस्थितिः परे।

Like the (un-carved) statue stays inside the pillar when not exposed, the world stays in the Supreme both as existing and non-existing, for the Knower. *(Any form of a statue can be imagined by any sculptor in a pillar. Brahman is the state which can be imagined as any perception-state by any Jeeva. All the perceived experiences exist at once as the un-carved statues in the Brahman-pillar.)*

ध्यानं न शक्यते कर्तुं न चैतदुपयुज्यते अबोधेन विबुद्धस्तु स्वयमत्रैव तिष्ठति।

His Samaadhi state is not the contemplation state of a motionless body.

He cannot 'contemplate' on the Supreme (as a separate object), as it is not possible.

He, who has woken up from ignorance, stays as that state only (woken up and in his natural state).

आत्यन्तिकी विरसता यस्य दृश्येषु दृश्यते स बुद्धो।नाप्रबुद्धस्य दृश्यत्यागे हि शक्तता।

He, for whom there is extreme tastelessness in the perceived objects, he alone is said to be a realized person.

A 'non-enlightened person' has no capacity to renounce the perceptions.

'Meditation-Samaadhi' (sitting motionless in lotus-posture with closed eyes, trying to focus the mind) is just a temporary state sought by the ignorant, and is not the true Samaadhi state of the Realized.

दृश्यस्य बोधताबोधो यो बोधादपरिक्षयः स समाधानशब्देन प्रोच्यते सुसमाहितेः।

द्रष्टृदृश्यैकरूपः प्रत्ययो मनसा यदा स तदेकसमाधाने तदा विश्राम्यति स्वयम्।

The Knower is in the stabilized state of one's nature, and never falls back to the identity of the form.

He is always aware of the Reality which is a ready-state of perceptions (like the un-carved pillar).

The presence and absence of objects do not affect his vision, since he never swerves from the 'Aatman-awareness'. He stays always the witness state, and the 'awareness or non-awareness of an object (presence and absence of objects)' is not removed from the pure awareness (of the witness state).

He is in the pillar-state, where the absence or presence of the imagined statues makes no difference to the pillar-state. This alone is known by the term 'Samaadhaana' (staying as oneself).

The Brahman pillar alone is the imagined state of the seer and the seen.

When there is an ascertainment in the mind about the sameness of the seer and the seen, then he rests in the single continuous state of Samaadhi effortlessly. To be in one's natural state always is Samaadhi.

स्वभावो दृश्यवैरस्यमेव तत्त्वविदो निजः।दृश्यस्पन्दनमेवाहुरतत्त्वज्ञत्वमुत्तमाः।

What is the natural state of a Knower? It is the complete tastelessness in the perceived, like not at all seeing a statue in the pillar. The ignorant imagine the statue in the pillar, and see the statue alone as real, and are not aware of the pillar. The world experienced by the ignorant mind is the imagined statue in the formless pillar.

The Knower does not imagine any statue in the pillar, and is not attracted by the non-existent statue also.

He sees the world as non-existent only, at all times. This is his natural state.

Tastelessness in the 'seen' is the natural state of the knower.

The excellent men say that the 'reacting to the perceived world as real' is the ignorant state.

अतज्ज्ञायैव विषयाः स्वदन्ते न तु तद्विदः न हि पीतामृतायान्तः स्वदते कटु काञ्जिकम्।

For the man who is ignorant of the Self, the sense objects are attractive; but not for the Knower of the Aatman. For the person who has drunk the nectar, bitter liquor has no taste!

वितृष्णस्यात्मनिष्ठत्वादेष्ट्वात्रयमुद्भूतः ज्ञस्याप्यनिच्छतो ध्यानमर्थायातं प्रवर्तते।

The knower is without Trshnaa; he has no thirst for the joys of the world.

He is in the stabilized state of Self-awareness.

He has renounced all three types of desires (the earth pleasures, heavenly pleasures and the desire for liberation). He does not have to contemplate and enter the Samaadhi state, as the ignorant believe.

He is naturally in that state, though engaged in the duties of the world.

The state of Dhyaana (absorption in the Aatman) prevails in him without any desire for it as such, like the abundant wealth naturally owned by an emperor.

बोधः स्फुरति तृष्णादाः सैव यस्य न विद्यते तस्य स्वरूपमुत्सृज्य क्वासौ तिष्ठति कः कथम्।

ज्ञस्यानाराधको ध्येयबोधो नयतु यो भवेत् अनन्ता सा वितृष्णस्य निर्विभागोदितः स्वयम्।

अनन्तमपतृष्णस्य स्वयमेव प्रवर्तते ध्यानं गलितपक्षस्य संस्थानमिव भूभूतः।

Contemplation on the Self is practiced by the ignorant to get rid of the Trshnaa etc, like the imagined statue contemplating on the pillar. They have to try hard to control the mind, and have to lure it away from the sense objects during the fixed contemplation hours, with great effort.

That (Trshnaa) does not exist in the Knower at all. That which is contemplated upon and the one who contemplates on it, both are dissolved in him as one. He is already in the pillar-state where the statue does not exist at all. How, and where can he exist as some other being outside of his natural state, and what can he contemplate upon?

The Knower cannot entertain any Trshnaa for the world which he does not see at all.

Whatever he sees as the world exists for him as the divisionless limitless state of Brahman alone.

Whether it is the Samaadhi state, or the perceived world, he sees no difference, and cannot adore some particular contemplation state as a state to be mastered.

For him who has no Trshnaa, the Dhyaana-state is naturally there without a break, like the mountain settling on the ground when the wings were cut off by Indra. The mountain has no need to make effort to be unshaken; it is already in the unshaken state.

शुद्धबोधात्मनि ज्ञत्वादसमाहिततोदिता न जातु सुसमिद्धेऽग्नौ घृतबिन्दोरवस्थितिः।

The Knower of Brahman is already established in the pure awareness state, which is to be achieved by the practice of contemplation. Therefore, what should the Knower contemplate upon and achieve further?

That is why, the non-contemplation state is there for the Knower.

He does not have the need to practice contemplation like the ordinary ones, who have to make extreme effort to grasp the Brahman state, and have to meditate on it as a thing to be achieved outside of the Self.

A tiny drop of ghee that is dropped inside the blazing Yajna fire which is burning with limitless fuel, does nothing to increase the fire, but turns into vapor instantly; so is the ordinary contemplation-practice for the Knower of Brahman.

परं विषयवैतृष्ण्यं समाधानमुदाहृतं आहृतं येन तन्नूनं तस्मै नृब्रह्मणे नमः।

‘Complete non-thirst for the objects of the world’ is known as Samaadhaana state.

Whoever has attained that state, salutation to that man-Brahman!

नूनं विषयवैतृष्ण्ये परिप्रौढिमुपागते न शक्नुवन्ति निर्हर्तुं ध्यानं सेन्द्राः सुरासुराः।

If the ‘non-thirst for the objects of the world’ is practiced and ripened fully, the Knower exists as the ‘Samaadhaana state’ itself. Other ordinary penance states or contemplation states can be disturbed by the Devas and Asuras headed by Indra; but not this ‘Dhyaana state’.

परं विषयवैतृष्ण्यं वज्रध्यानं प्रसाध्यताम्।भेदे विगलिते ज्ञानादन्यध्यानतृणेन किम्।

Accomplish the ‘Complete non-thirst for the objects of the world’ by the practice of Vichaara; it is the contemplation state that is as strong as the diamond. Nothing can break it!

When the division sense is dissolved off through the knowledge of the divisionless Self state, what use is that other Dhyana (practiced at regular hours), which is like the straw that gets broken by the least disturbance?

मूर्खस्थो विश्वशब्दार्थो नामूर्खविषयस्तथा। तज्ज्ञानयोस्तयोश्चैव विश्वविश्वेशयोस्तथा यत्र एकीभूयकचनं तत्र विश्राम्यतां बुधाः।

The word 'Vishva' is meaningful for the foolish one who is blinded by ignorance. The non-foolish Knower who is endowed with the vision of Truth, does not know the meaning of the word 'Vishvam' at all. Hey wise ones! Rest in that state where the knower and the ignorant both, where the Vishvam and Vishvesha both, shine as one (not as the two becoming one, but as the complete absence of the second one).

बोधभूमिषु सिद्धानामर्थानां वा विवेकिनां सत्तासते द्वयैक्ये च निर्णीते नेह केनचित्।

The real and the unreal, the twoness and the oneness do not get ascertained at all by any one, in those excellent levels of knowledge where the Siddhas are already established, and which are sought by the men with discrimination,

उपाय एकः शास्त्रार्थो द्वितीयो जसमागमः ध्यानं तृतीयं निर्वाणे श्रेष्ठस्तत्रोत्तरोत्तरः।

To attain such a Nirvaana state, these methods have to be practiced with sincerity.

The first method is the study of the meanings of scriptures; the second is the contact of a realized person; third is the mediation (Vichaara) on the meanings of the Scriptural statements, and each one is better than the previous one.

जीवादर्शांन्मिथोरूपं गृह्णात्येषा महद्बुधुः जगत्युदेति संघट्टादाविशेषं समे समे।

Seeing oneself as many is the delusion state. 'Chit' mirrors itself as another, in the delusion state.

Delusion states are known as the 'Jeevas', which are just varieties of experience-fields.

Each Jeeva experience itself and others in its experience-field.

This is the concept of duality, the start of the delusion.

The mirror reflects itself as another and sees it as different. This is the nature of a deluded Jeeva.

Like mirrors placed in front of each other, countless reflections rise as many Jeeva-mirrors, and the process of reflection between Jeeva- mirrors continues limitless, till the Jagat with a huge structure rises as real.

This Chit state is equal and changeless; yet there rises the Jagat-perception in it by the reflection processes of the Jeeva mirrors.

(In a dream, your mind alone stays as you and the others in the dream-world; suppose the others in the dream are dreaming you as their mind-conception, then it will be like a huge dream-network populated by many, where each imagined character imagines other characters, and they imagine more characters and so on. Jagat is just a delusion network made of conceptions and imaginations only, and is not actually there.)

ज्ञातपूर्वापराशेषजगदष्टापदस्थितेः एकसिद्धौ द्वयोः सिद्धिर्बोधवैतृष्ण्यदीपयोः।

A Jeeva undergoes the endless sufferings of eight types (birth, old age, disease, getting unwanted things, not getting wanted things, not possessing what you want; general state of trapped situations; and death) of prior and subsequent existences, and has no choice of experiences.

(Some picture of the world will be there always as an experience, as some identity as a human, animal, worm or insect or whatever without stop. Death indeed would be a relief, if it was really there; but death is just an imagination, and the experiences do not stop.)

Like trapped in a perpetual machine which will keep on producing experiences, the Jeeva keeps on experiencing some life or other as a human or animal or worm non-stop, as per its tendencies.

The ignorant have no control over these identities. They cannot choose the experience; experience chooses them, and they get the suitable bodies, but not always a human body.)

The only way out of this dark and dreary existence is the quest for the knowledge-light.

There are two lamps which can free one from this rotten existence as a Jeeva; one is the complete absence of all the desires; another is the knowledge about the existence itself.

Desire is not just the want of sense pleasures, but the very want of the realness of the world, and also the want of a supremacy to rule it.

Subtlest belief in the realness of another, be it a family member or a deity is also considered as Trshnaa only.

Knowledge-quest is the deep hidden hunger in an intellectually evolved being to understand 'why the world

is there, and why he is there as some particular character one inside this world.

Avoiding the traps of irrational theories and beliefs, one must strive hard to think out the answers with extreme dispassion and sincerity. This is the 'Bodha', the knowledge of existence itself.

Either of the two lamps have to be lit with effort. If one is lit, the other lamp also lights up instantly.

If you attain the knowledge of existence, the world exists no more as a solid independent reality, and you retain no taste for any imagined joy. If you develop true dispassion based on reason, then also, the quest for knowledge will rise by itself, and you will be out of the 'torture machine of non-stop perception'.

मतिवात्याधुतो व्योम्नि दग्धो ज्ञानाग्निनाखिलः जगत्तूलः परे शान्ते न जाने क्वाशु गच्छति।

चित्राग्निनेव बोधेन तेन जाड्यं न शाम्यति निर्मूलापि जगद्भ्रान्तिर्येनाशु न विलीयते।

The cotton-flower of Jagat is thrown into the empty sky by the stormy wind of the intellect, and is burnt fully by the fire of knowledge. Who knows where it vanishes off in the quiescent state of Reality!

However, the knowledge grasped by the intellect alone cannot remove the delusion, for the intellectual understanding equals only a painted picture of the fire which cannot remove the cold. Even if it is understood that the Jagat is a delusion-state, the delusion will no go off by just understanding it as a delusion.

यथाऽज्ञस्य जगज्ज्ञप्तिरपज्ञानात्प्रदीप्यते तथा ज्ञस्य परिज्ञानात्तदज्ञप्तिः प्रदीप्यते। तज्ज्ञस्याज्ञजगत्

ज्ञप्तिशब्दार्थरहिता। स्थिता यथास्थितैव त्रिजगज्ज्ञप्तिश्चित्र इवोदिता शून्यत्वेनैव रचिता सुप्तत्वेनैव निर्मिता।

भासते भामयी वाञ्छा जगज्ज्ञप्तिर्ज्ञचेतसि। नूनं बोधेऽविमूढस्य नाहंता न जगत्स्थितिः भासते परमाभासरूपिणः काप्यवस्थितिः।

For the hallucinating ignorant Jeeva, the understanding shines bright as the realness of Jagat, because of his ignorance (like the ghost seen as real by the idiot). For the knower, the unreal nature of the Jagat alone shines bright because of true understanding (like seeing no ghost because of his reasoning capacity).

The ignorant exist inside a world that is solid, continuous, stable and ruled by some Supremacy.

They exist as the 'I' which is secure inside a solid world with beginning and end.

The Knower sees no such world as such. He does not see what they see. The world is not solid for him, not stable also. He does not see the 'many' also. He does not see the 'I' also as his separateness.

He does not ofcourse exist as some emptiness inside the emptiness; the tri-world is experienced by him also.

But he is not fooled by the appearance of Jagat. He sees it as it is; as the mind-magic of Chit.

The tri-world is just a harmless picture for him, like a flower conceived in the empty expanse of the sky.

The Jagat appears for a Knower as if made of emptiness only, as if dreamt in the sleep,

The Jagat-appearance shines as the Chit-shine alone for the Knower, and is adored by him (like one adores oneself always).

The ignorant also adore the self but as the body-I, and love the world also as connected to the 'I' only.

(Analyze, if you had no 'I', and do not have the form identity, what will you love as yours? As Rishi YaajnaValkya instructs, the mother, or the father, or the sister, or the brother, or the wife, or the husband, or the son, or the daughter is loved, only because one loves one's own self!

Self-love alone is expressed as the selfish love in the ignorant.

A Knower has, only the unblemished love for the Self, and is never selfish. He sees no second!)

For the Knower, who is out of the delusion-state, there is no 'I'ness which is held on to by the ignorant as dear and near. The world is not loved by him as the 'I' connected state.

The world does not exist at all for him, except as momentary flashes of perception.

He shines as the vision of knowledge alone, and his state is indescribable.

बोधाबोधात्मकं चित्तं भाति शुष्कार्द्रकाष्ठवत् बोधादेकं जगद्भावैर्जाड्यान्नात्मत्वमागतम्।

मिथो बोधाद्द्विवदतिमैत्री भजति बोधतः। य एवास्याधिको भागस्तन्मयत्वेन तिष्ठति।

For the one, who has intellectually grasped the delusion state of the world, his mind oscillates between ignorance and knowledge, and is like a stick which is half dry and half wet, and cannot kindle the fire of knowledge. He understands the truth well through his intellect, but still holds on to the ignorance (because he has not reached the high level of dispassion). He still is not naturally established in the Self-state.

He is a mixed state of knowledge and ignorance; and is unable to let go of the duality sense.

He feels kind towards all, and wants to lift everyone from their wretched existence.

Sometimes he sees the world as non-existent; sometimes as real.

Whichever state dominates as ignorance and knowledge, he sees the world in that manner only.

He still remains caught in the words and meanings, and struggles hard with the intellect only.
(Unless the Chit is realized as existing within oneself as the 'Self-awareness', the aspirant is never out of delusion, and the Aatman stays always as just a word with meaning.)

बुधः सतत्त्वं नावैति जगतोऽभावभावयोः जाग्रत्स्वप्नसुषुप्तानां स्वभावमिव तुर्यगः।

The truly realized one has transcended the intellect and stays as the Self-state only.

He does not grasp at all the realness in the world-picture, and is not affected by the presence or absence of objects, like the one in the Turyaa state does not see the realness of the Jaagrat, Svapna and Sushupti states.
(Jaagrat is the continuation of the world-pictures as if stable, Svapna is the experience of some world-picture as if not stable, and Sushupti is the switched off state of the world-picture.

What realness is there in there in the picture-show concocted by the insane mind?)

वासनैव मनः सेयं स्वविचारेण नश्यति अवस्तुत्वादतो मोक्षो नात्मनाशे प्रवर्तते।ध्यानद्रुमात्स्वयमुपोढं

अनल्पपाकात्कालेन बोधमुपयातवतः क्रमेण भुक्त्वा रसायनफलं परबोधमाद्यमिच्छन्मनोहरिणको निगडाद्विमुक्तः।

परमार्थफले ज्ञाते मुक्तौ परिणतिं गते बोधोऽप्यसद्भवत्याशु परमार्थो मनोमृगः।

Mind survives as the Vaasanaa only. This Vaasanaa exists as the 'want of the world to be real'.

This Vaasanaa forms the essence of the delusion state called Jeeva.

This Vaasanaa is destroyed by the rational analysis of the world-existence.

This Vaasanaa surviving as the mind is not real, but rises as only like the realness seen in the mirage-river.

When the truth is realized, it perishes completely.

The mind-deer which sought the Samaadhaana-tree perishes, and the fruit of Moksha is obtained.

Therefore, the mind cannot experience Moksha at all, since it is non-existent, except as the 'thirst for the mirage-water'. As long as it survives, there is no Mokhsa also.

Even the mind-deer resting under the Samaadhaana tree is also a delusion state only; for the deer never exists except as the 'want of the unreal to be real'.

The mind-deer which longed for the fruit, longs for the knowledge-fruit, and instantly is freed of the chain which binds it to the world. Through the practice of Vichaara, the mind itself destroys itself, and the pure intellect climbs the tree of Dhyaana (Samaadhaana), and ascends through the seven levels of realization.

Even as it climbs slowly, the fruit also ripens accordingly. When the fruit is fully ripe, it is close enough to be plucked.

The intellect also withdraws its function, and only the fruit-taste remains left back as the quiescent state.

The fruit alone exists in the form of Supreme knowledge, and bestows the 'eternal Samaadhi state' itself, as one's identity.

When the 'fruit of the Supreme truth' is realized and the liberation state is fully attained (as the Vaasanaa-less state), the enlightenment process itself becomes unreal. Even the Samaadhaana-tree was imagined only.

The mind-deer dissolves off, or rather stays as the Supreme state of Samaadhi only.

The magic of Vichaara changes the unstable deer-state into an extremely stable state.

क्वापि सा मृगता याति प्रक्षीणस्नेहदीपवत् परमार्थदशैवास्ते तत्रानन्तावभासिनी।ध्यानद्रुमफलप्राप्तौ बोधतामागतं

मनः वज्रसारां स्थितिं धत्ते छिन्नपक्ष इवाचलः।मनस्ता क्वापि संयाति तिष्ठत्यच्छैव बोधता निर्बाधा निर्विभागा

च सर्वा सर्वात्मिका सती।सुविविक्ततया चित्तसत्ता बोधतयोदिता अनाद्यन्ता भवत्यच्छप्रकाशफलदायिनी।

Like the flame of the lamp that is extinguished, the deer-ness (the thirst for the mirage-water) goes off without a trace. The Supreme state alone is left back as the limitless expanse of quiescence.

The mind which attains the fruit of the 'Dhyaana tree' gets the vision of the Reality as it is, and instantly turns hard like the diamond, and becomes strong and steady like the mountain firmly settling on the ground, when its wings get cut off. It is no more agitated by the presence or absence of objects.

The mind which chased the objects is no more there, and has gone off without a trace.

Only the 'Pure knowledge without the taint of the I-ness' is left back.

In this state, the perceived world makes no dent, and there is only the awareness of the divisionless Aatman as the 'state of completeness that encompasses all as its essence'.

The Chitta-state which is reborn by the rise of knowledge stays separated from all the ignorant-states of the past and is the state of Reality itself, which is beginningless and endless; and bestows the vision of Truth.

स्वयमेव ततस्तत्र निरस्तसकलैषणं अनाद्यन्तमनायासं ध्यानमेवावशिष्यते।यावन्नाधिगतं ब्रह्म न विश्रान्तं परे पदे तावत्तन्मननत्वेन न ध्यानमवगम्यते।

In this topmost level of realization, there is left back only the Samaadhi state which is removed of all the wants of any sort. It is not like the ordinary Samaadhi-state practiced by the ignorant, where one has to close the eyes to experience the quiet state of the mind. This excellent Samaadhi-state of the Knower needs no effort, and is always there as his natural state. It is beginningless and endless. *(It is not lost by opening the eyes, and is not gained by closing the eyes; it does not hang on the minuscule part of the eye-lids.)*

As long as the Brahman-state is not attained through Vichaara, as long as the restful state of the Supreme is not obtained, there is no 'Dhyaana' possible at all. The mind can only try to think about Brahman as instructed in the Scriptures. 'True Dhyaana state' is attained only in the topmost level of Realization.

परमार्थिकतामेत्य न जाने क्व मनो गतं क्व वासना क्व कर्माणि क्व हर्षामर्षसंविदः।केवलं दृश्यते योगी गतो ध्यानैकनिष्ठतां स्थितो वज्रसमाधाने विपक्ष इव पर्वतः।विरसाखिलभोगस्य प्रशान्तेन्द्रियसंविदः नीरसाशेषदृश्यस्य स्वात्मारामस्य योगिनः क्रमेण विगलदृतेः बलाद्विश्रान्तमीयुषः अर्थायातं समाधानं केन नाम विचार्यते।

Once the top level of Dhyaana is reached, I do not know where the mind is gone, where is the Vaasanaa gone, where is the action-sense gone, where the joy and miseries are gone!

The Yogi is seen only as absorbed in the Dhyaana (whatever action he engaged in outwardly) and is established in the diamond-like Samaadhi state, like a mountain whose wings are cut off.

The Yogi is not interested in any of the joys of the world whether ordinary or divine, his senses do not wander here and there in search of pleasures, the entire perceived world looks essenceless to him, and he is always aware of the Self. He is himself the Samaadhi state.

Why he has to bother about the ordinary Samaadhi practiced by the ignorant, where they have to slowly control the thought flow, then forcefully push the mind towards contemplation?

What need is there for him to master it as some great goal to be fulfilled?

तावद्विषयवैरस्यं भावयन्त्युचिताशयाः न पश्यन्त्येव तान्यावाद्भोगांश्चित्रनरो यथा।अपश्यञ्जागतानर्थान् निर्वासनतयात्मवान् बलाद्वज्रसमाधाने त्वन्येनेव निवेश्यते।प्रावृषीव नदीपूरो यः समाधिरुपस्थितः बलादेव तमायातं भूयश्चलति नो मनः।

The ordinary people who desire the Samaadhi state have to develop disinterest towards the objects of the world with effort, till they reach the level where they do not see anything as an object at all, like a man painted in the canvas remains blind to the objects.

He who is established in the Aatman, does not see anything that is to be avoided or sought for.

He is completely free of all the Vaasanaas. The Jeeva-Vaasanaa of wanting the world to be real is not there in him, and he sees no realness in the world. By the force of knowledge, he is pushed into the diamond-like Samaadhi state, as if by some unknown force (without any effort on his side).

That Samaadhi-state is naturally there for the Yogi, like the river brimming with water in the monsoon.

The knowledge-attainment will itself force him into that Samaadhi-state; and after tasting the bliss of that quiet state, the mind is never attracted towards the objects of the world.

सर्वार्थशीतलत्वेन बलाद्ध्याने यदाऽऽगतं ज्ञानाद्विषयवैरस्यं स समाधिर्हि नेतरः।दृढं विषयवैरस्यमेव ध्यानमुदाहृतं तदेव परिपाकेन वज्रसारं भवत्यलम्।तदेतद्भोगवैतृष्ण्यं ध्यानमङ्कुरितं हि तत् तदेव पीठबन्धेन बद्धं भवति बन्धुरम्।सम्यग्ज्ञानं समुच्छूनं सदैवोञ्झितवासनं ध्यानं भवति निर्वाणमानन्दपदमागतम्।

That alone is the true Samaadhi-state where the tastelessness for the sense objects (family, wealth, possession, pleasure etc) rises by the force of knowledge, through the cool vision of seeing everything as the Self-essence; not by any other practice of contemplation.

The tastelessness that rises through Knowledge alone is known as the 'Dhyaana'.

When this tastelessness ripens, it becomes the diamond-like Samaadhi state.

When the thirst for the objects of the world is no more there, it is said to be the sprout of this Dhyaana.

That itself becomes the charming state of Samaadhi by getting firmly established in the Knowledge.

The knowledge gradually increases through Vichaara, and the Vaasanaas remain always destroyed.

Slowly the Dhyaana state becomes more firm, and ends in the Nirvaana state of pure bliss.

अस्ति चेद्भोगवैतृष्ण्यं किमन्यद्ध्यानदुर्धिया नास्ति चेद्भोगवैतृष्ण्यं किमन्यद्ध्यानदुर्धिया।

If there is the absence of Trshnaa, why resort to the worthless Dhyaana practice?

If there is not the absence of Trshnaa, why then resort to Dhyaana practice at all?

दृश्यस्वदनमुक्तस्य सम्यग्ज्ञानवतो मुनेः निर्विकल्पं समाधानमविरामं प्रवर्तते।यस्मै न स्वदते दृश्यं स संबुद्ध इति स्मृतः न स्वदन्ते यदा भोगाः सम्यग्बोधस्तथोदितः।

For the Muni, who is free of the taste in the perceived, and who is established in the 'correct knowledge', the undisturbed Samaadhi state always remains as his very nature, without intervals,

He who finds no taste in the perceived is known as an enlightened Yogi.

When the objects of the world are understood as tasteless, then the correct knowledge rises by itself.

यस्य स्वभावविश्रान्तिः कथं यस्यास्ति भोगिता अस्वभावो हि भोगित्वं तत्क्षये तत्कथं कुतः।

When the Yogi is naturally in the restful state of the Self, what is there for him in the world as any enjoyment? Not being in one's natural state of the Self is the attraction towards the objects of the world.

If this non-natural state is destroyed, the what is there as any enjoyment, where?

श्रुतपाठजपान्तेषु समाधिनिरतो भवेत् समाधिविरतः श्रान्तः श्रुतपाठजपाञ्छयेत्।

The student who is striving for this Samaadhi state, cannot master it in a day or two.

He has to slowly bring the control of the mind through Japa (recitation of some Mantra), through the daily study of the Knowledge Scripture under the guidance of a proper teacher, and try the concentration methods also, till the mind stabilizes. If the concentration proves stressful, then he must practice more of Japa, and studies.

निर्वाणमासीत् निरस्तखेदं समस्तशङ्कास्तमयाभिरामं सुषुप्तसौम्यं समशान्तचित्तं शरद्वनाभोगविशुद्धमन्तः।

The end to be reached is the Nirvaana state, which is free of all anxieties, where the doubts do not linger anymore, which is very pleasing, which is quiet like the sleep, where the mind remains equal and subdued, and which is as taintless like the cloudless autumn sky.