

for your future. Contemplate upon these ideas, from now onwards. Let your hands and legs function, but let a part of your mind steadily hold on to the idea of the divine essence in you.



यत्परं सकलवागगोचरं
गोचरं विमलबोधचक्षुषः ।
शुद्धचिद्धनमनादिवस्तु यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५ ॥

*yatparamān sakalavāgagocaram
gocaram vimalabodhacakṣuṣah,
śuddhacidghanamanādivastu yad
brahma tattvamasi bhāvayātmani. (255)*

255. *The supreme Brahman which is beyond the expression of speech, which is only for the eye of ‘pure illumination’, which is pure mass of Consciousness, which is a beginningless entity – ‘That Brahman thou art’ – meditate on this in your mind.*

That which is beyond all speech (sakala-vāk-agocaram) – In no language, by no method of expression can It ever be expressed. That which will never come within the embrace of any language, any word or any combination of words is the Reality. That great Truth cannot be thought of and hence cannot be expressed by speech.

Yet It can be experienced by one with ‘the eye of clear knowledge’ (vimalabodhacakṣuṣah). By the purified intellect alone, you will be able to perceive it. A purified intellect is an intellect which is not oscillating. Oscillations of the intellect are due to the vāsanās. Therefore, one in whom the vāsanās have been reduced, the subconscious and the unconscious have been eliminated, such an individual can bring his intellect into quietude and equipoise. With such a pure intellect, which has a subtle power of perception, the Ātman can be perceived. It is not perceivable by any other instrument.