



## 74. Practice of Knowledge – Disciple (480-520)

इति गुरुवचनाच्छ्रुतिप्रमाणात्  
परमवगम्य सतत्त्वमात्मयुक्त्या ।  
प्रशमितकरणः समाहितात्मा  
क्वचिदचलाकृतिरात्मनिष्ठतोऽभूत् ॥ ४८० ॥

*iti guruvacanācchrutipramāṇāt  
paramavagamya satattvamātmayuktyā,  
praśamitakaraṇaḥ samāhitātmā  
kvacidacalākṛtirātmaniṣṭhato'bhūt. (480)*

80. *Through the words of the Teacher, the pronouncements of the scriptures and by his own reasoning with senses controlled and mind fixed at an auspicious moment realising the supreme Truth, he becomes motionless in form and perfectly established in the Self.*

Earlier, in the first quarter of the text,<sup>1</sup> the disciple asked, “When I reject the pañcakośas I find that there is nothing. What is there to be experienced and with what? It is all a big zero.” The Guru started his answer from verse 213 and concluded his arguments in verse 478, summarising the conclusions of the Upaniṣads.

So far, with what has been said by the Teacher compared with declarations of Upaniṣad and one’s own independent logical thinking, one gained indirect knowledge of the Self. Now, having gained this indirect knowledge, if he quietens his sense organs and also quietens his mind and intellect in contemplation of Nārāyaṇa, he gains direct experience of the Reality.

<sup>1</sup> ibid. verse – 212