

*tamastamaḥkāryamanarthajālaṁ
na drśyate satyudite dineśe,
tathā'dvayānandarasānubhūtau
naivāsti bandho na ca duḥkhagandhaḥ. (319)*

319. *Darkness and its resultant evils are not noticed when the sun rises. So too, on realisation of Bliss Absolute, there is neither bondage nor the least trace of misery.*

'Tamas' is darkness; night and things that are born out of darkness are called 'tamaḥ-kāryam'. Fear, actually missing the road, toppling over some stone, falling down and wounding oneself, the treacherous dagger of a hidden enemy – all these are the concomitants of darkness. Tamas loots away our peace. When the Lord of the day¹ (Sun) rises, both the darkness and its effects are totally lifted.

When the sun rises, not only the darkness but the entire bundle of sorrows created by darkness, disappear immediately. Similarly, in the presence of God, every step becomes correct. Not knowing Him, in utter ignorance, we generate egocentric stupidity in ourselves and bump against everything, whether existing and not existing. Existing things we fail to see. Non-existing things we imagine and fancifully create. Thus we create for ourselves an entire world of confusions – a most sorrowful, miserable and tragic destiny, indeed.

For him, who has experienced supreme Bliss, there is not even a whiff of sorrow (duḥkhagandha). He has no bondage and hence the conditionings of the body-mind-intellect are not there; naturally, there cannot be any more sorrow for him.

That blissful condition of perfect release and joy is indicated in the following verse –

¹ dineśa – Lord of the day. One who regulates commands and orders the day is called dina-Īśa – the Sun.





58. Total Vigilance – Its Price (320-329)

दृश्यं प्रतीतं प्रविलापयन्सन्
सन्मात्रमानन्दघनं विभावयन् ।
समाहितः सन्बहिरन्तरं वा
कालं नयेथाः सति कर्मबन्धे ॥ ३२० ॥

*dr̥śyam pratītam pravilāpayansan
sanmātramānandaghanam vibhāvayan,
samāhitaḥ sanbahirantaram vā
kālam nayethāḥ sati karmabandhe. (320)*

320. Causing the perceived universe, both external and internal to vanish, and meditating upon the Reality, the bliss-embodied, one should pass one's time watchfully for any residual *prārabdha*.

All this can happen only when all the three factors – the 'vāsanās', 'thoughts' and 'actions' – get eliminated. If, after all our efforts, the vāsanās are not totally exhausted, then the balance that remains to trouble us is called 'destiny' (*prārabdha-karma*). This is very powerful – each one will have to live out his *prārabdha*. When it is strong, it cannot be ended with self-effort (*puruṣārtha*). One may try one's best yet, vāsanās will assert and insist on inducing their results. They have to be lived through and acted upon. There is no other go. When we thus live through our *prārabdha*, what must be our strategy to go through it safely, bringing the least wear and tear to our spiritual dimensions which have been acquired by our sincere and long *sādhana*?

In case an individual, even after years of *sādhana*, considers this pluralistic phenomenal world as true, he is still a seeker