

For the purpose of our understanding this chapter, it is sufficient for the time-being if we gather from this stanza that the essence of meditation is not so much in our attempt at integrating the mind as in the ultimate merging of the inner equipment (*Antahkarana*), and getting it completely sublimated in the final experience of the Self. That, this can be done only by one who does proper *Bhajana* upon the Self with all *Shraddha*, is the truth-declaration made here with a loving insistence by the Eternal Lover of the *gopis*.

The term *Bhajana* has come to gather to itself such a lot of adventitious superstitions that, as it is understood today, it means elaborate rituals, which, almost always, mean nothing to the priest, nor to the devotees who are mere onlookers of the priestly performances. Sometimes it means a lot of loud singing with noisy accompaniments, and an entire crowd roaring away on their march towards an emotional ecstasy, and often, each session ending in hysteria and exhaustion. Very rarely do they gain even a vague experience of the spiritual thrill. In the *Vedantic* text-books, *Bhajana* is "the attempt of the ego to pour itself out" in an act of devoted dedication towards the Principle of Reality, whereby the devoted personality successfully invokes the experience that lies beyond the noisy shores of the mind-intellect equipment. One who does this invocation (*Bhajana*) of the Self, and naturally gets himself merged in that awakening, is declared here by the teacher of the Geeta, as belonging to the highest type of meditation.