

That which is beyond thought is naturally permanent since It is not conditioned by time as time itself is a concept of the intellect. Since all that can be conceived by the intellect alone can be conditioned by time, that which transcends the intellect is unconditioned by time. It has to be permanent.

Restlessness (aśāntam) is because of the disturbances in our inner peace. The Self transcends the mind and so Its condition is devoid of the turmoil of the mind. It is, therefore, indicated here as 'śāntam'.

The one (ekam) is this great Truth which is the state of pure infinite Consciousness, is experienced by the wise man.

When the second reading, 'astābhāsa', is taken, it will mean 'when all illusory perceptions have ended'. When it is read as 'astābhāva', it means 'there where all abhāvas have ended'. According to the Nyāya philosophy, two kinds of abhāvas are possible. Abhāva means, 'non-existence'. The existence of a pot is only when it actually exists. But before its creation the pot was not there. The non-existence of the pot before it manifested is known as prāk-abhāva. When the pot is destroyed, thereafter, again there is non-existence of the pot. This non-existence of the pot after it has been destroyed is called pradhvaṁsābhāva. In Brahman, there is neither prāk-abhāva, nor pradhvaṁsābhāva meaning there was no time when the Self was not (when the ego arose), nor will a time ever come when the Self will not be (even after the ego has 'set'). The ego is only a play of illusion upon the Reality which is the essential Truth. Truth was, is and shall ever be.

Both readings are acceptable and both have their significance.

In the three inimitable verses given above, having enumerated the exact experiences of a man in samādhi, the author has given us the method of meditation. He has given a scheme where the mind is instructed as to what it should contemplate upon and how. Now the Teacher continues –

