

*nirantarābhyāsavaśāttadittham
pakvaṁ mano brahmaṇi liyate yadā,
tadā samādhiḥ savikalpavarjitaḥ
svato'dvayānandarasānubhāvakaḥ. (363)*

363. Thus purified by constant practice when the mind merges with Brahman, then samādhi passes from the savikalpa to the nirvikalpa stage, leading directly to the experience of the bliss of Brahman, the non-dual.

The mind matures in its purification by the constant practice of the removal of the dirt of sattva, rajas and tamas from it. Such a mind when it dissolves into Brahman, meaning, when it is not separate from It, it attains the state of nirvikalpa samādhi.

When a mature mind is exposed to meditation for a long period of time, it becomes fit for total dissolution in Brahman. When the meditation becomes deeper, the mind leaves its negative tendencies and all its confusions and doubts are eliminated. When the intellect becomes quiet without even a single disturbance, it, by itself, with no special effort, reaches the state of nirvikalpa samādhi. When the mind has ended there is nothing else to do.¹

The quietened mind enters the state of samādhi. The mind is quietened when rajas and tamas are removed by meditation. In the heat of meditation all agitations are removed. Then there is the experience of the non-dual Brahman.

The experience is non-dual because of the absence of anything other than It, at all times and at all places.

Because of the absence of the mind; there is no sorrow whatsoever. It is 'the joy in the joyous' (Ānanda-rasa), the essence of joy. There is no other way of describing the objectless Awareness by Its mindless Bliss-Infinite.

Therefore, meditate, meditate and meditate.



¹ as the doer himself disappears at that stage from one's bosom.

समाधिनाऽनेन समस्तवासना-
ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।
अन्तर्बहिः सर्वत एव सर्वदा
स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ ३६४ ॥

*samādhinā' nena samastavāsanā -
granthervināśo' khilakarmanāśaḥ,
antarbahiḥ sarvata eva sarvadā
svarūpavisphūrtirayatnataḥ syāt. (364)*

364. By this samādhi, all desires which are like 'knots' are destroyed. All work comes to an end. And within and without, everywhere and always, takes place a spontaneous manifestation of one's own real nature.

Samādhi cannot be achieved by digging a hole in the earth and going underground. Whenever and wherever you are trying to quieten your mind, you are in the practice of samādhi. Detaching the mind from disturbances within and without, and directing it to rest in Brahman is samādhi. When samādhi is practised, all bondages created by the vāsanās are destroyed.

Vāsanās create desires in the mind. Desires create agitations. Agitations create ego prompted selfish activities, and thus you are bound to the objects of the world. So then, when you act in the world without ego and egocentric desires, naturally, the mind becomes quiet. When you try to quieten the mind more and more, the vāsanās must get exhausted. Vāsanās are exhausted and bondages loosened in our constant and deliberate attempts at keeping the mind in peaceful silence.

The unmanifested vāsanās¹ are destroyed in the practice of samādhi. The entire sañcita karma which has been accumulated in millions of our past lives (akhila karma), both manifest and unmanifest, is destroyed when we experience samādhi.

¹ sañcita prārabdha.