

‘This’ indicates an object very near to us. ‘That’ indicates an object further away. The play of ‘this’ and ‘that’ creates the concept of time and space. It is in this field that all objects are imagined. When there are objects perceived, then ‘I’ enters the field as the subject, the perceiver. The subject-object play is the mind in agitation. When the Self, which is the substratum for both the subject and its field, is realised, all mental turbulence comes to a halt. When the mind is thus quietened, the perception of the pluralistic phenomenal world will also end.



शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।
तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥ ३५६ ॥

*śānto dāntaḥ paramuparataḥ kṣāntiyuktaḥ samādhim
kurvannityaṁ kalayati yatiḥ svasya sarvātmabhāvam,
tenāvidyātimirajanitānsādhau dagdhvā vikalpān
brahmākṛtyā nivasati sukhaṁ niṣkriyo nirvikalpaḥ. (356)*

356. Serene, self-controlled, perfectly withdrawn from sense objects, steadfast in silently enduring, struggling to attain samādhi, the seeker always contemplates on his own Self as the Self in the universe. Destroying, by these means, all imaginations which arise from the blindness of ignorance, he lives blissfully as Brahman, free from egocentric actions and oscillations of the mind.

An aspirant, in order to be successful in his meditation, should have the following fundamental qualities¹ –

¹ This is a very important verse which indicates all the essential adjustments a seeker must make in himself before he becomes fit for higher meditations. Those who ignore these values and disciplines suffer endless disturbances on the path and rarely achieve any enduring success.