

This, however, is not a false assurance, an ideal hope given to the student just to save him from imaginary fears. The Master can clearly see the spiritual destiny and the divine perfection which lie in the innermost core of the disciple. Change is only at the level of the mind and intellect. But when the pure Consciousness, eternal and infinite, functions through these equipments, it gathers into itself a delusive vision which interprets a world in terms of change and plurality. Therefore, danger or death is not the phenomenon of the Spirit but only the hallucinations of the mind. Therefore, with all confidence, the Teacher assures the student, 'There is no death for you.'

The theory may be quite consoling and the assertion hopeful but if there is no practical method to realise it in life, it would be futile and hence there would be no place for it in Hindu philosophy. But the Teacher asserts here, 'There IS a way of crossing this sorrowful ocean of saṃsāra.'

Now this is not the theory born out of the Teacher's own intellect but it is the path followed by the footprints of the ancient seers, who had themselves crossed over from the finite to the Infinite. We are assured that what is to follow now in the Teacher's discourse is an exhaustive discussion upon this sacred path of Self-realisation, the authenticity of which has been proclaimed by an endless array of brilliant ṛṣis of yore.



अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।
तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्न्यसि ॥ ४४ ॥

*astyupāyo mahānkaścitsaṃsārabhayanāśanah,
tena tīrtvā bhavāmbhodhim paramānandamāpsyasi. (44)*

44. *There is a supreme means by which you can put an end to the fear of relative existence; by that you will cross the sea of saṃsāra and attain supreme Bliss.*

A psychological assurance is again given here in a flood of love that pours out from the heart of the Teacher. The repetition is not merely for the sake of emphasis, but also to clearly reveal the infinite consideration and divine sympathy which the Teacher has for the student.

It is the one most important insistence of Vedānta that there is a sovereign means by which our misunderstanding and consequent false evaluation of life can be completely crushed, culminating in right understanding. This method is explained in the following verse –



वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम्।
तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ ४५ ॥

*vedāntārthavivicāreṇa jāyate jñānamuttamam,
tenātyantikasamāśāraduḥkhanāśo bhavatyanu. (45)*

45. *The highest Knowledge arises from the sincere contemplation upon the meaning of the Upaniṣad mantras. By this Knowledge, immediately a total annihilation of all sorrows born of the ‘perception of change’ takes place.*

The previous verse assured us of a sovereign means by which we could cross over the world of our finite experiences. Now we are given a definition in the form of a clear declaration of what exactly that is.

Constant vicāra upon the meaning of Truth of Vedānta leads one to true Knowledge. ‘Vicāra’ is a term which has no corresponding word in English. Words like thinking, contemplating, reasoning, analysing and so on, do not fully express the meaning of the technique of vicāra. Vicāra comprises all these in synthesis, along with certain essential mental and intellectual discipline. With a mind and intellect trained and made steady, a seeker rips open the declarations of Upaniṣad one by one and comes to experience the implications and the deeper suggestiveness of each mantra – this process is called ‘vicāra’.