

up, the dream work grinds to a stop. Not because I do not want to continue it, but the 'dreamer' who was doing the work is no more available in his waking state. The entire field of activity and equipments of action available in the dream have, now, merged into me the 'waker'. They are no more available in my waking condition.

Similarly, the secular and the sacred activities, that we undertake and the various objects that we court, are all transcended by those, who are constantly living in the contemplation of the Ātman, the Brahman. As a result of it, they become knowers of Brahman, nay, they become Brahman. In the Brāhmika Consciousness, the world of plurality is not available.



सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।  
समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४२ ॥

*sarvātmasiddhaye bhikṣoḥ kṛtaśravaṇakarmaṇaḥ,  
samādhim vidadhātyeṣā śānto dānta iti śrutiḥ. (342)*

342. To the sannyāsin who has listened to the discourses upon the scriptures and who has cultivated 'calmness, self-control' and so on, to him the Śruti prescribes samādhi for realising that 'the whole universe is the Self' (sarvātma-siddhi).

A very famous statement of *Bṛhadāraṇyaka-upaniṣad* is referred to in this verse. In one line it indicates what a seeker must do in order to make himself fit for the final spiritual experience. Six qualities are mentioned and they are all to be diligently cultivated. Keep this sixfold 'wealth' in your pocket and start upon the pilgrimage to perfection.

If you have these six adjustments in yourself, then you shall reach to see the Reality in your own Self (Ātmani).

These personality disciplines are – (1) calmness (śama), (2) self-control (dama), (3) mind withdrawn from all objects, emotions,

thoughts (uparati), (4) capacity to suffer silently and nobly the little pinpricks of life (titikṣā), (5) faith in yourself, in the śāstra and in Reality (śraddhā) and (6) contentment with what you have been blessed with (samādhāna).

Equipped with these, the seeker will find that spiritual Realisation is very simple. He can now readily turn his entire attention upon his own Self and realise It directly (ātmani evātmānaṁ paśyet).

The two supplementary qualities necessary in an individual, who wants to experience 'the one Self present everywhere', are that he must be a 'renouncer' (bhikṣu) and has listened to the discourses upon the scriptures (kṛtaśravaṇa karmāṇaḥ).

A sannyāsi (bhikṣu) is one who has renounced everything and lives on the bare minimum of objects that he may accidentally come across by sheer chance and is not running hungrily after them. Such an individual, if he has done sufficient listening to the Teacher and has performed enough selfless dedicated activities in order to rub off his existing vāsanās, is fit to gain the experience of samādhi.

Such an individual must practise samādhi. It is thus prescribed by the *Bṛhadāraṇyaka-upaniṣad* in one of its well-known statements.<sup>1</sup>



आरूढशक्तेरहमो विनाशः  
कर्तुं न शक्यः सहसापि पण्डितैः ।  
ये निर्विकल्पाख्यसमाधिनिश्चलाः  
तानन्तराऽनन्तभवा हि वासनाः ॥ ३४३ ॥

<sup>1</sup> *śānto dānta uparati titikṣuḥ samāhita, śraddhāvitto bhūtva 'tmanyaiiva' tmānaṁ paśyet – Bṛhadāraṇyaka-upaniṣad- 4.4.23*