

You must get involved, nay, even committed to this way of life. The same insistence of the *Bhagavad-gītā* is echoed in this verse without losing its emphasis.



सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।
भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ ४१३ ॥

*sarvopādhivinirnirmuktam saccidānandamadvayam,
bhāvayātmañnamātmastham na bhūyah kalpase'dhvane. (413)*

413. Meditate upon that Ātman which is your Self, which is beyond all limitations, which is Existence-Knowledge-Bliss Absolute and non-dual. Never will you come under the sway of births and deaths.

Liberating yourself from all the equipments (the BMI, or the gross, subtle and causal bodies), meditate upon the non-dual Existence-Knowledge-Bliss which is your own Self. Meditation, thus, consists of two aspects – (1) a total withdrawal from the equipments and their interpretations and (2) turning the entire quietened mind to the contemplation of the Self which is of the nature of pure Bliss. As a result of such deep and serene contemplation in the hushed silence of the mind, you awake to the Higher. Such an individual will never return to the realm of births and deaths. No more will he be crushed by the wheel of change. In all the Upaniṣads we find the insistence that having awakened to the Infinite there is no return, there is no change ever again possible.

It is evident that this verse echoes the thoughts which were already there in the Upaniṣads and the *Bhagavad-gītā*.¹

¹ *na saḥpunarāvartate* – Upaniṣad
māmupetya tu kaunteya punarjanma na vidyate. – *Bhagavad-gītā*-8.16

