

and the intellect. But where the mind and the intellect merge, the instrument so forged is called the 'heart' in all scriptural literature.

Just as understanding (jñāna), is the function of the intellect and feeling (bhakti), is the function of the mind, contemplation (bhāvanā) is the function of the 'heart'. Since the heart is the combination of the mind and the intellect, its function too, must be a combination of the two. Therefore, contemplation is feeling fully what you have understood and understanding fully what you have felt. 'Feelingful understanding' or 'Understandingly feeling' is bhāvanā or contemplation.

Not merely understand the sacred text which any professor can, and not merely feel which any purblind man can, but within yourself try to feel what you have understood and to understand what your own strange feelings confirm. Thus contemplate. Constantly meditate in your own heart, 'That Brahman I am'. Contemplate steadily upon It. Any amount of study will not help you, come to apprehend It as your innermost Self. 'That Brahman art thou.'

The Truth which is beyond caste, creed, family and lineage is Brahman. Whether an Indian or a foreigner, a Christian or a Muslim, a man or a woman, whether Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra, the Self is beyond all such distinctions.

Brahman is beyond all names and forms, merits and demerits and consequently is not a substance. Brahman is that which is not conditioned by time, space or objects.

This set of ten verses is an inspiring guide for meditation. While repeating them in your meditation, do not think that you are telling them to somebody else. You are only advising yourself. Your higher intellect is advising your own lower intellect. Keep this bhāvanā always as a holy and divine attitude in yourself.

The burial ground is creeping towards you every moment. There is no time to waste on regretting your past or being anxious