

Hunger and thirst, grief and delusion, decay and death these are the ‘sixfold waves’ of sorrow that irresistibly rise in every bosom, against which there is no known insurance in the material world of wealth and power, law and authority.

Brahman, the Reality, is that which is not conditioned by, conquered by the above six waves of sorrow and is that which is constantly contemplated upon by the meditators (yogīs). Yogīs, who are not persecuted by these enemies, contemplate upon Brahman in their own hearts, with a quietened mind. The quiet mind gathers to itself a new power of perception with which the infinite Truth is perceived.

That unimpeachable Truth which the intellect cannot know, ‘That Brahman thou art’. Contemplate upon this great Truth, Śaṅkara repeatedly advises.



भ्रान्तिकलिपतजगत्कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम्।
निष्कलं निरुपमानवद्धि यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७ ॥

*bhrāntikalpitajagatkalaśrayam
svāśrayam ca sadasadvilakṣaṇam,
niṣkalam nirupamānavaddhi yad
brahma tattvamasi bhāvayātmani. (257)*

257. *That which is the ‘substratum’ for the universe and its various aspects which are all due to delusion, which supports Itself, which is other than the gross and the subtle, which has no parts and truly has no comparison ‘That Brahman thou art’ – meditate on this in your mind.*

The world of plurality is a mere projection of our delusion. All that we project must have a substratum upon which alone we can project our imaginations. If you see a snake in your delusion there must