

26. *Samādhāna (tranquillity) is that condition when the mind is constantly engaged in the total contemplation of the supreme Reality and it is not gained through any amount of intellectual oscillations.*

In any country, generally the atheists or the vehement critics of the scriptures attract the people towards an independent enquiry into the main texts and there is nothing basically wrong in this. But when we find that our men of culture, supposedly living the values that have been advised, behave as low despicable creatures with crumbling values, necessarily, the man of average intelligence immediately comes to the conclusion that there is something fundamentally wrong with the tradition. It is the lip-Vedāntins and pseudo-seekers who have damaged our sacred edifice of perfection and Truth more than a Ghazni or an Aurangzeb. It is these half-baked Vedāntins and bhaktas who have dealt mortal wounds upon the revered body of our society.

As we look around, we find that society falls into two groups – the ‘believers’ and the ‘non-believers’. Even among the believers there are those who, in their cowardice, dare not face life squarely and have, therefore, come to blindly accept some superstitious ideas of religion. They live their lives aimlessly in undefined fears and vague trembling. Such ineffectual beings, roaming about in languorous idleness are only procreating more and more non-believers in a healthy society. Those who are alive to the beauties of life and the dignity of human existence, who believe in the noble things of life, such educated and healthy men do not subscribe to a faith that parades itself as self suppression and a froglike existence in their mental and intellectual lives.

Samādhāna, as it is understood today, is an indifferent attitude towards both good and bad, especially towards insults and failures, threats and despairs. It is believed that samādhāna is the mental attitude of an individual who has completely hardened himself and has grown to be insensible to the lashes of failures and the arrows of insult.

The Ācārya's definition does not sanction such a superstitious belief. Śaṅkara is quite emphatic when he defines samādhāna as a state of poise and tranquillity that the mind gains when it is trained sufficiently to revel continuously in the concept of a perfect ideal, at once, universal and omnipotent.

Samādhāna is not a state of the mind where, in cowardice, the individual sits quietly, not daring to face life and its challenges, but at the same time, in the secret of his bosom, goes on lamenting against the scheme of destiny that he has to face in life. The tossings of the mind created by passive revolts against life are his only gains and if physically and intellectually he accepts them all silently, in consummate cowardice, it is not samādhāna. Samādhāna is the state of mental equilibrium which comes to one, when intellectually one has unshakeable foundations and mentally when one soars to the highest pinnacles of greater vision.

When we are on the ground, our neighbours may be a nuisance to us. There may even be bitter hatred between us, say, because of a land dispute. But when we have taken off in a plane, these bickerings seem to have no meaning; from those tremendous heights, my property and my neighbours's property seem to merge into one unbroken expanse of beauty. In an aerial view of the world, there are no disquietening mental agitations because in that vision of oneness, the little differences of opinion about a boundary line pale into insignificance.

Similarly, when a spiritual aspirant raises himself into greater ambits of spiritual vision, his mind can no longer entertain any agitations at the ordinary levels of likes and dislikes. This poise gained as a result of constant contemplation on the Supreme and Divine is termed as 'samādhāna'. And naturally, this becomes a special qualification for every seeker on the path.

So then, these are the six great qualifications that are essential psychological traits in a fully evolved man who alone can walk the last lap of this journey with hope and success.

