

Hereafter, for more than a couple of verses, Śaṅkara tries to give us the technique by which the mind can be brought into this state of divine quietude, when the Highest can be achieved. A mere theoretical explanation of such a possibility would become a mere Utopian idea. The Āryans have no patience with such dreams. So everywhere in the scriptures, after such deep and subtle statements of Truth, the Teacher invariably gives elaborate guidelines on the knowhow and technique by which such a high state can be gained in experience.

Here too, the Truth that has been indicated in the previous verse is too incomprehensible for the human intellect. Therefore, Śaṅkara tries to give the exact methods by which a quietened mind, through contemplation, can come to experience this great state. To contemplate upon this great Truth is called ‘nididhyāsana’. Very rarely we find in the lore of Upaniṣad, a complete and exhaustive explanation of ‘contemplation and meditation’ (nididhyāsana), though the ṛṣis invariably give us elaborate explanations of ‘listening to the scriptures’ (śravaṇa), and ‘reflection upon them’ (manana).

Whenever they expound the technique of meditation, however, they only expound the external adjustments necessary at the body and the environmental levels. But how actually to apply the single pointed mind in contemplation upon that which is indicated by the scriptures, is a technique which is very rarely dealt with by them. It is not because the Teacher wants to keep them a secret, but because it is impossible to communicate what exactly is to be done at the mental and intellectual levels in the seat of meditation. It is extremely subjective. Here, Śaṅkara with his poetry and dramatisation has, to a very large extent brought out what exactly should be the line of contemplation in the seat of meditation.

Here the nature of Brahman has been depicted. This is not for mere reading, nor for continuous repetition. It is to help us lift our minds to the experience.