

The nectar in a flower is always secreted in its innermost chambers. Its enchanted lover, the honeybee, which courts it with ardour and adoration, alone can scent the nectar and groping through its dusty exterior reach the honey treasured in the blossom.

Similarly, in the garden of Vedānta are the flowers of the mantras of Upaniṣad. The sweetness of each is secreted not in its outer words, fascinating though they may be, but lies hidden in the pulsating bosom where its immortal heart throbs with the thrilling ecstasy of love fulfilled and perfection experienced. The divine secret can be reached with this meaning only through a prepared mind and intellect.

The process by which the acutely intellectual and the divinely sympathetic head and heart of a seeker come to live in their subjective experience, the strangely enchanting voiceless cadence rising from the ṛṣi's heart, is called 'vicāra'.

During moments of meditation<sup>1</sup> when we strive hard to experience the meaning of mantras of Upaniṣad, we are in the realm of vicāra. Through vicāra our misunderstandings about ourselves, which are the expressions of our ignorance, are removed, and when ignorance is banished, knowledge shines forth. With this right knowledge, instantaneously, all the delusive sorrows of saṁsāra end. After waking up from our dream, the moment we realise our waking state identity, all the sorrows created in us due to our dream identification and the dreamworld end instantaneously. On the rediscovery that our spiritual nature is pure Knowledge, uncontaminated by any trace of ignorance, we come to enjoy our divine heritage of perfection and bliss ever beyond even the penumbra of any misery thereafter.



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<sup>1</sup> for theoretical explanation, practical suggestions and graded lessons in the art of meditation, study Swamiji's *Meditation and Life*.