

let us turn our thoughts to the higher and learn to rise above the cheap sensuousness of our thought.



अतः प्रमादान्न परोऽस्ति मृत्युः
विवेकिनो ब्रह्मविदः समाधौ ।
समाहितः सिद्धिमुपैति सम्यक्
समाहितात्मा भव सावधानः ॥ ३२९ ॥

*ataḥ pramādānna paro'sti mṛtyuḥ
vivekino brahmavidaḥ samādhau,
samāhitaḥ siddhimupaiti samyak
samāhitātmā bhava sāvadhānaḥ. (329)*

329. Therefore, to the discriminating knower of Brahman there is no greater death than inadvertence to meditation. But the man who meditates regularly attains complete success. (Therefore) carefully meditate (upon Brahman) in your mind.

One should never be careless in one's steadfastness to Brahman. Diligently escape from all forgetfulness. The moment, you fall into forgetfulness you start considering yourself as the body-mind-intellect equipment and start seeking through them some ephemeral gains in the field of objects-emotions-thoughts. As you start seeking these, your desires multiply. 'As the desires, so the thoughts and as the thoughts, so the action'. Actions create more and more vāsanās. It will all then end in such a great fall, that there will be no more any chance of ever gaining back the lost sense of the Self – the Paramātmā. Once fallen to such depths, there is no getting up for that seeker.

Thus inadvertence (pramāda) itself is death (mṛtyu). Forgetfulness of your real nature is death – the 'living death' – so said Sanatkumāra.¹ The rest of the verses² piled up arguments to

¹ ibid. verse – 321

² ibid. verse – 322 to 328