

If there is only one, infinite, eternal Truth, why is diversity seen? Because of the ‘conditionings’¹ and their differences, the Self by Itself is experienced as though differentiated into the pluralistic phenomenal world. Due to the BMI prism, the one ray of the light of Brahman gets dispersed to form the many – the world of objects, emotions and thoughts of endless varieties. When the conditionings (upādhis) are removed, meaning, when the identification with the upādhis ends, the pure Consciousness (kevala), is realised as only one, both within and without.

Therefore, the wise student of philosophy, in order to end his false identifications with the conditionings, in order to withdraw from the upādhis, must constantly practise nirvikalpa samādhi. He must try to bring the mind completely and absolutely to silence. Once or twice a day he should struggle hard to bring the mind into perfect quietude. The rest of the time, even while experiencing the various phenomena of the outer world, he should cultivate the habit of turning his mind into inner quietude. This is ‘practice of samādhi’ – samādhi niṣṭhā.²

‘Nirvikalpa samādhi’ indicates the state where one has negated all disturbances or agitations in the mind. Continuously live this. This is the only method.



सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।
कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५९ ॥

*sati sakto naro yāti sadbhāvaṁ hyekaniṣṭhayā,
kīṭako bhramaraṁ dhyāyan bhramaratvāya kalpate. (359)*

¹ upādhi – *māyāpañcakośarūpopādhi* – The conditionings are the māyā created, delusory, personality layers such as the five sheaths or the three bodies.

² niṣṭhā – *nitarām sthitiḥ* – Continuous, consistent, steady self-detention in any state is niṣṭhā in that state – firmly established in the practice.

359. *One who is attached to the Real becomes the Real through single pointed devotion, just as the worm contemplating intently upon the wasp (bhramara), is transformed to become a wasp.*

The man who is extremely attached to the infinite Reality reaches It by constantly devoting his mind to It. This is achieved by his single pointed meditation upon the Self (eka-niṣṭhā).

To illustrate the above idea, a famous example is given here, a pupa meditating upon a wasp (bhramara), becomes a wasp.

The wasp makes its nest generally in the crevices of the ceiling or at the corners of tables which are not disturbed. The queen wasp brings a worm like pupa and keeps it inside the mud-nest, the mouth of which it closes but for a tiny little opening. The wasp sits outside the cage looking into the hole. The pupa can see nothing at all save this tiny opening guarded zealously by this terrible monster. The poor pupa continuously looks and meditates upon the wasp. Whenever the pupa's attention is diverted and it tries to get away, the wasp stings it. If ever you have been stung by a wasp, you will understand what it is like. The entire 250 lbs. of you will be rolling in pain. If the poison of one sting disturbs the peace and tranquillity of man six feet tall, with chest 38 inches, you can understand the agony of the little pupa. Thus, tormented by the pain, it continuously 'meditates' upon the terrible wasp. Its meditation is single pointed. Due to this pain driven meditation, the pupa either dies inside the cage if it is a weakling, or comes out transformed as a wasp. When the pupa metamorphoses to become a wasp, it develops the capacity to break the very mouth of the nest and emerge out all by itself. As it comes out it kills the mother wasp, because all along it had developed an inconsolable anger towards the stinging mother wasp.

The worm which the wasp brings, is really a potential wasp in its pupa stage. Zoological observations prove that after the