

Constant contemplation upon sense objects (asat) is the cause for bondage. When lust and passions cloud the mind's vision, they cloud the higher purposes in life, and muddy the enduring values of honest living. This drives us to compromise. Therefore, one who is striving to live up to the spiritual values (yati), the sādhaka, should give up the habit of constant reflections upon the 'unreal' – the finite objects and ephemeral experiences.

When this is achieved, he starts recognising his Self, to be the Self present everywhere. The first hand experience of the Self wipes away all pangs and pains of life, which are the products of ignorance of the Reality.

Then he comes to live the peace 'that passeth all understanding'.



बाह्यानुसन्धिः परिवर्द्धयेत्फलं
दुर्वासनामेव ततस्ततोऽधिकाम्।
ज्ञात्वा विवेकैः परिहृत्य बाह्यं
स्वात्मानुसन्धिं विदधीत नित्यम्॥ ३३५॥

*bāhyānusandhiḥ parivardhayetphalam
durvāsanāmēva tatastato’dhikām,
jñātvā vivekaiḥ parihr̥tya bāhyam
svātmānusandhim vidadhīta nityam.* (335)

335. Constant contemplation upon the external objects will only gather up its fruits, namely, enhancing the evil propensities, which grow from bad to worse. Knowing this, through discrimination, one should leave the thoughts of external objects and constantly apply oneself to meditation on the Self.

If you are, through constant yearning, continuously in contact with the outer world, the dire results will multiply. What are these natural dire results? The results of contacting the world outside are vāsanās, which are to manifest as desires and agitations. The more you turn outward, the more the inner entanglements will

increase. When you are turned outward, the agitations (vikṣepa) get multiplied and hence, vāsanās and desires multiply in leaps and bounds within. Thereafter, prompted by your own vāsanās, more and more desires arise, which create more and more agitations and which in their turn prompt more and more activities. This chain reaction continues until at last your entire attention becomes so much engaged with them that you dive into the fields of endless conflict and the individuality in you gets pounded into an unrecognisable pulp of ugliness.

Those who get the discriminative power (viveka), and the scientific spirit of detachment from the not-Self (vairāgya), understand how they have earned and why they have reached this chaotic condition in life. Such individuals, having thus understood, leave all the outer contacts, meaning, withdraw their Consciousness as much as possible, through practice, from the body, mind and intellect. Not perceiving the objects, not feeling the emotions and not contacting the world even as thoughts, in such quiet moments, their entire attention turns inward.

So far, the mind had been constantly ‘contacting’ the world of objects. Now, turned away from them, the same mind learns to ‘contact’ Brahman, as the seat of pure Consciousness within. With the finite mind, no doubt, we cannot contact the infinite Brahman. But keep on trying. That ‘attempt’ at contacting the infinite Brahman with the finite mind itself is Brahmānu-sandhiḥ – Brahmānu-cintanam.

The attempt of our mind to conceive and comprehend the Spirit, the Divine, alone can successfully turn it away from the realm of objects, emotions and thoughts. Or else it will be impossible. Divine grace is invoked by our honest and sincere attempts at meditation.

Unless you give the mind another point of contact, it cannot heave itself away from its present fields of attention. A divine altar of devotion and reverence is needed at which alone you can surrender your world craving mind in a spirit of utter dedication.