

This is the nineteenth part of the serial article, continuation from Dec 2022 newsletter. The preparations for meditation thus being covered, the next *mantra* talks of that which is to be meditated upon.

हृत्पुण्डरीकं विरजं विशुद्धं

विचिन्त्य मध्ये विशदं विशोकम् ।

अचिन्त्यमव्यक्तमनन्तरूपं

शिवं प्रशान्तममृतं ब्रह्मयोनिम् ॥

तमादिमध्यान्तविहीनमेकं

विभुं चिदानन्दमरूपमद्भुतम् ॥ ६ ॥

*hṛtpuṇḍarikam virajam viśuddham*

*vicintya madhye viśadam viśokam*

*acintyamavyaktamanantarūpaṁ*

*śivam praśāntamamṛtam brahmayonim*

*tamādimadhyāntavihīnamekaṁ*

*vibhum cidānandamarūpamadbhutam*

हृत्पुण्डरीकम् - the heart in the form of a lotus विरजम् - untainted विशुद्धम् - pure विचिन्त्य - meditating मध्ये - inside विशदम् - pure, clear विशोकम् - griefless अचिन्त्यम् - unthinkable अव्यक्तम् - unmanifest अनन्तरूपम् - of endless forms शिवम् - ever auspicious प्रशान्तम् - peaceful अमृतम् - immortal ब्रह्मयोनिम् - the origin of the creator तम् - that आदि-मध्य-अन्तविहीनम् - without beginning, middle or end एकम् - the only one (without-a-second) विभुम् - all-pervading चिदानन्दम् - consciousness and fullness अरूपम् - the formless अद्भुतम् - the wonderful

In the lotus shaped heart that is untainted and clear, meditate upon the self that is

pure, griefless, unthinkable, unmanifest, of endless forms, ever auspicious, peaceful, immortal, that is the origin of the creator, without beginning, middle or end, the only one, all-pervading, of the nature of consciousness and fullness, and that which is formless and wonderful. (6)

In this verse, the self is described in many words. Why are so many words used? It is because each word addresses one or the other of the conclusions or complexes we have about the self; each word helps dispel a wrong notion about the self. This series of words continues on to the seventh verse, at the end of which is stated, *dhyātovā munīḥ gacchati bhūtayonim*, meditating in this manner, the meditator or contemplative one attains that which is the source of all beings. Meditating in this manner, the sage or contemplative one reaches the source of everything. The source is *samastasākṣī*, that which is the witness of all, and *tamasah parastāt*, that which is beyond the darkness of ignorance.

The idea here is that we want to reach the very source, because we have now as though deviated from the source. This is like a gold ornament searching for gold, imagining that it is only an ornament. It looks upon itself as just a name and form, "I'm just a bangle with a certain form and name, meant for a certain purpose," and this poor ornament is in search of gold; can you imagine? This is the nature of the *jīva's* search, whether for happiness, freedom or security. We feel as though we are separated from the happiness and freedom that we want, even though, all along, it is our own nature. This ignorance creates our 'divorce' from ourselves. The Upaniṣad says that by meditating upon the nature of the self, one reaches the source of all the beings. This means that the self is the source of all the beings. It is variously called, God, the cause, the truth, or the self; it is the true meaning of the word 'I,' which is the essence of everything. It is from this that everything has sprung, by which everything is sustained, and unto which everything goes back. That is what we call the material cause.

A material cause is that from which there is the birth, sustenance, and dissolution of the effect, in the same manner as clay is the material cause of all clay pots. The

pots emerge from the clay, they remain as clay, and they merge back into clay. The clay can be called the source or self of the pot, because there is no pot without the clay. Clay can exist even if there is no pot, but a pot cannot exist without clay; the pot is clay, but clay is not the pot. This is the equation 'B is equal to A, but A is not equal to B.' If we take the example of an actor playing the role of a beggar, the actor being 'A' and the beggar being 'B,' we can see how the equation 'B is equal to A, but A is not equal to B' can be seen to apply. This means that the beggar cannot be without the actor playing beggar, but the actor can be without playing beggar. The beggar is a superimposition; it is *mithyā*. The actor is the independent reality, *satya*. It is the *satya* about ourselves that we want to reach.

These *mantras* prescribe meditation upon the true self. By meditating upon that, by knowing that, by becoming one with that, and by being that, we can also reach *brahman*, the source of the entire creation.

*Hṛtpuṇḍarīkaṁ vicintya madhye* means meditating upon the self in the 'lotus' of the heart. The physical heart is described as the place upon which to focus attention. Interestingly, this is in keeping with the modern discoveries that the heart is a very powerful seat of energy and much more powerful than the brain. The physical heart is said to be of the shape of a lotus bud. Focus your attention on the thumb-like space of the heart. In that space is the seat of the mind and in the mind is the seat of consciousness. Therefore, first focus attention on the heart and then proceed to sequentially focus on the space within the heart, then on the mind, which obtains there, and then on consciousness, which is reflected in the mind. *Virajam* means free from *rajas* or impurities; the pure mind is free from *rāga* and *dveṣa*, likes and dislikes. It is *viśuddham*, pure, and *madhye*, in the heart or in the mind. *Vichintya* means contemplate upon the self. Thus, we are told that meditating upon the lotus of the heart leads us to acquire a pure mind.

*To be continued...*