

30. Make God your constant focus

Seekers must divert their attention inward from the exterior world; they must discover the origins of the agitations of the mind. This process will diminish and destroy the activities of the mind, which make them doubt, discuss, and decide. From that stage onward, the exhilaration of being Brahman oneself will be constant. This will stabilise the being-awareness-bliss (*satchidananda*) that arises from the experience.

The spiritually wise (*jnanis*) can never be affected by joy or sorrow, however big; they will be immersed in the ocean of *Atmic* bliss (*Atma-ananda*), blissfully unaware of the world around, far above and beyond its coils.

This is the discipline called the practice of Brahman (*Brahma-abhyasa*), that is to say, the ever-present exercise of remembering the basic Brahman of the universe, praying to the formful aspect of that Brahman, speaking of His glory, being in His company, and living always in His presence. That is why the *Panchadasi* says,

Thoughts dedicated to Him alone, speech devoted to Him alone, conversation centred on Him alone – this one-pointed existence is referred to by the wise as the discipline of spiritual wisdom.

Thath chinthanam, thath kathanam, anyonyam thath prabodhanam, ethath eka param thwam cha, jnana- bhyaasam vidur budhaah.

This is the lesson taught in the *Gita* by Krishna:

They fix the mind on Me, they survive only because they breathe me, they inform each other about Me, they talk only of Me – they are happy and content with these only.

*Math chintthaa madhgatha pranaa bodhayanthah parasparam, kathayanthascha maam
nithyam thushyanthi cha ramanthi cha.*

This ceaseless thought of the Lord is also referred to as reflection on Brahman (*Brahma-chinthana*) or cultivation of spiritual wisdom (*jnana-abhyasa*) or the *Atma* (*Atma-abhyasa*).