

He is a yogi who has conquered his mind. He makes it revel in Atman. If it ever goes outward, it does so being untainted by attraction and aversion. There is purity as well as innocence in its contacting the external objects, with the result that the tranquillity of the mind is not disturbed. On the other hand calmness and clarity increase. It is a form of *Samadhi* for the mind to be fixed in purity and calmness, while making benign use of the senses.

Sri Ramakrishna's life exemplifies this fact. The sight of an extensive verdure below and dense black clouds above with a group of snow white cranes in flight in between, took him into the Beyond. While the make-up of Siva was going on on his person, the sense of touch with the holy ash all over the body transported him into the Infinite. Hearing of the divine name of the Lord was a sure means to put him in *Samadhi*. The aroma of the incense used in worship roused the divine consciousness in him. The taste of the sacramental food invoked his devotion to God. Thus all the five senses served him as gateways to the Noumenon. Instead of their being impediments they became instruments for the transcendental flights of the perfected mind of this disciplined yogi.

Now comes the answer to the question as to how the man of steady wisdom walks :—

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्यशु बुद्धिः पर्यवतिष्ठते ॥ ६५