

mind-intellect-equipment can exist only in the positive contemplation of some object. It cannot remain in a void of not contemplating anything. For example, from tomorrow onwards, let us determine NOT to think of a bald-headed man, let us say, as soon as we wake up; it is absolutely certain that the following morning, the very first thing which we will remember will be a bald-head. But supposing we give the mind a positive point to contemplate upon, "Narayana-Narayana," we shall find that the mind has totally avoided the thought. In the same way, in order that the mind may not have the evil attachment in it, it should live in a spirit of contemplation upon the Self.

THEIR DESIRES COMPLETELY AT REST --- Desire is the function of the intellect. When the intellect desires, the mind starts contemplating upon the desired objects; as the desire, so the thoughts. Therefore, the intellect should be disciplined not to desire the finite joys arising out of the ephemeral sense-objects of the world. When the desires have ended, the mind becomes still.

RELEASED FROM THE PAIRS-OF-OPPOSITES, LIKE PLEASURE AND PAIN --- When the body comes in contact with a sense-object, it is the mind that comes to experience, as it were, the final result of the contact as pleasure or pain. Once the mind starts recognising this pair, then it is natural for it to revolt against 'pain' and instinctively seek 'pleasure.' Unfortunately, in this mad onrush of seeking pleasure and avoiding pain, there is no