

The *Rishis* of old, in their lived experience, discovered for themselves a technique, by which, all these mental tendencies could be eradicated. To expose the mind to the quiet atmosphere of meditation upon the All-perfect Being, is to heal its ulcers. By this process, one who has come to gain a complete mastery over his sense-organs, is considered as one who is 'steadfast-in-Wisdom.'

The concealed suggestion in the stanza now becomes quite obvious; no one, who, with excessive force controls his *Indriyas*, by sheer strength of will and sense of abstinence, has any chance of flowering into a full-blown spiritual beauty. He who has all his sense-organs, of their own accord, lying tamely surrendered at his feet, who has come to re-discover the Infinite Perfection in himself, is called a man-of-Perfection. Neither has he ruined his instruments-of-cognition, nor has he closed down the arches-of-knowledge in him. A Perfect One is he whose sway over the animal in him is so complete that the inner Satan has become, for the Sage in him, a tame Caliban to run errands and serve faithfully.

NOW THE LORD PROCEEDS TO POINT OUT THE SOURCE OF ALL EVIL IN THE CASE OF THE UNSUCCESSFUL:

*62. When a man thinks of objects, "attachment" for them arises; from attachment "desire" is born; from desire arises "anger" . . .*