

your ego into complete silence — into the plane of pure, infinite, Consciousness Divine.



निर्विकल्पकसमाधिना स्फुटं  
ब्रह्मतत्त्वमवगम्यते ध्रुवम्।  
नान्यथा चलतया मनोगतेः  
प्रत्ययान्तराविमिश्रितं भवेत्॥ ३६६ ॥

*nirvikalpakasamādhinā sphuṭam  
brahmataṭṭvamavagamyate dhruvam,  
nānyathā calatayā manogateḥ  
pratyayāntarāvimiśritam bhavet.* (366)

366. By *nirvikalpa samādhi* the true nature of Brahman is clearly and definitely manifest, never otherwise, for then, the mind being unsteady, is apt to be mixed with other perceptions.

In the condition of *nirvikalpa samādhi* alone can this great Reality be apprehended with certainty. With cent per cent certainty you apprehend the Truth when all the waves and ripples in your mind have ended. Śaṅkara is positive and declares, ‘Never by any other method’; bringing the mind to quietude is the only method.

To quieten the mind there are many methods. You may quieten your mind through devotion, or through knowledge, or through karma-yoga or through *praṇāyāma*. Whether standing on the head or sitting down, whether by going to the Himalayas or by living in your own home – you have the freedom to choose these – but your mind you must quieten.

The mind’s nature is to be constantly active. ‘Thought flow’, it is called. Therefore, it is impossible to realise the changeless Self with the mind, which, by its very nature is unstable. Whenever you try to grasp anything through the mind and intellect, the object

of knowledge gets entangled in your own thought patterns. Pure Self can never be understood, so all that you understand about the Ātman through the mind and intellect is Saguṇa Brahman and not Nirguṇa Brahman. The unconditioned Absolute is never understood; you just become It when the mind ends. As long as you look at It through the mind, It is only the conditioned, the limited (Saguṇa) version of the eternal absolute Self.



अतः समाधत्स्व यतेन्द्रियः सन्  
निरन्तरं शान्तमनाः प्रतीचि ।  
विध्वांसय ध्वान्तमनाद्यविद्या  
कृतं सदेकत्वविलोकनेन ॥ ३६७ ॥

*ataḥ samādhatsva yatendriyāḥ san  
nirantaram śāntamanāḥ pratīci,  
vidhvāṁsaya dhvāntamanādyavidyayā  
kṛtam sadekatvavilokanena. (367)*

367. *Therefore, with a serene mind and the senses controlled, ever drown the mind in the subjective supreme Self, and by realising your identity with that Reality, destroy the darkness created by the beginningless nescience (avidyā).*

When the mind is controlled, the sense organs are automatically controlled. Then the mind becomes tranquil. The mind is subjected to two types of disturbances – subjective and objective. At this moment, our mind is subjected to both these disturbances and hence it is in a state of flux. Objective disturbances are brought into the mind by the sense organs. When the sense organs are controlled, objective disturbance will not reach us. Subjective disturbances are created by the vāsanās in the intellect. When the intellect is re-educated to think in the right direction, the subjective disturbances also will not agitate the mind. When both these types of disturbances are not affecting the mind, it is quiet. With this