

is that condition of the thought waves in which they are free from the influences of external objects.

In this verse we have the explanations of two more requirements of the mind and intellect which are essential in a aspirant. They are dama and uparati.

Compared with śama, dama is a system of discipline concerned with a relatively outer field since it prescribes a control for the sense organs. To withdraw our mental rays that shoot out through the sense organs for the perception of their respective sets of objects and to absorb those rays of perception within the sense organs is dama or self-control. That is, dama is the control of the sense organs while śama is a condition experienced by the mind when it does not function in worldly activities but is quietly settled upon the contemplation of the supreme goal.

When one has gained a degree of proficiency in śama and dama, uparati (self-withdrawal) automatically takes place, wherein the seeker's mental condition is such that, it no longer gets affected by any disturbances created by external objects.

When we think of these requirements, it is possible that we think of them as very delicate, difficult and distressing feats, but in fact, the more we practise them, the more easily will we understand that. After all, this is but a verbal explanation of the state of mind of anyone who is trying to achieve or execute any great work. Even on a material plane, we find these qualifications are essential for a person who wants unqualified success in his activities. In any successful businessman too, we observe a certain amount of self-control within as well as without and also uparati, at least while he is at his desk. Of course, the comparison of these qualities with the qualities exhibited by the materialist or the money hunter is not fair because a seeker needs a subtlety a million times more than the materialist does. Yet to a large extent, we can appreciate and understand the qualifications within ourselves when we watch for them and experience them as available in our workaday world.



सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।
चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २४ ॥

*sahanam sarvaduhkhānāmapratīkārapūrvakam,
cintāvilāparahitam sā titikṣā nigadyate.* (24)

24. *Titikṣā is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, being always free from anxiety or lament over them.*

Describing the fourth psychological qualification in a man of true spiritual stamina, Śaṅkara gives a full and scientific definition of the quality of silent endurance which is glorified in all the religions of the world. Meek surrender and silent suffering are the watchwords in all religious disciplines. This quality to endure and to suffer for a cause which has been accepted by the individual as the ideal and the perfect, finds a place in every great philosophy whether it is religious or secular. In order to bring about a revolution even in the world outside, the revolutionaries are called upon to make silent sacrifices in order to establish it in life. How much more essential is it then, in the inner revolution of an individual who is trying to free himself from his psychological and intellectual confines? This spirit of titikṣā is to be cultivated and pursued to ensure success in all schemes of subjective rehabilitation.

It is a great pity that many people indulge in acts of perversion in the name of titikṣā. I have met a number of unintelligent people who, in the name of spiritual seeking, persecute themselves physically and mentally and as a result of their self-persecution, all they gain at the end of years of suffering is a crooked, ugly deformed mind! They do not ever achieve the least amount of inward beauty or perfection.

Discarding clothes or starving oneself to a skinny existence, denying the body its bare necessities or giving unnecessary pain to the mind, running away from life or preserving oneself on inhuman diets in solitary caves, living an animal's life open to a