



65. Continuous Attention to Self (384-397)

विशुद्धमन्तःकरणं स्वरूपे
निवेश्य साक्षिण्यवबोधमात्रे ।
शनैः शनैर्निश्चलतामुपानयन्
पूर्णं स्वमेवानुविलोकयेत्ततः ॥ ३८४ ॥

*viśuddhamantaḥkaraṇaṁ svarūpe
niveśya sākṣiṇyavabodhamātre,
śanaiḥ śanairniścalatāmupānayan
pūrṇaṁ svamevānuvilokayettataḥ. (384)*

384. By fixing the purified inner equipment upon the Self which is the witness and Knowledge Absolute, and little by little making it quiet, one must try to realise one's infinite Self.

A purified mind is that from which the rajas and tamas have been removed. A pure mind is free from its preoccupations with OET. These extrovert preoccupations can end only when the vāsanā forces have slowed down. 'Bring such a mind to contemplate upon the pure Ātman, which is the witness of all the movements of the body, mind and intellect.' This is the instruction here. When the witness, the Consciousness, illumines our thoughts, we become conscious of our thoughts. Consciousness illumines the OET but the OET are not in the Consciousness. The sun is the witness of the world of objects, but the objects are not in the sun. The sun is light alone; the Self is Consciousness alone (bodha-mātra). In that Consciousness fix your mind which has been fully weaned away from all agitations. Slowly, slowly, bring those disturbances into quietude and rest the quiet mind in contemplation upon the Self.