

*tato'hamādervinivartya vṛttim
santyaktarāgaḥ paramārthalābhāt,
tūṣṇīm samāssvātmasukhānubhūtyā
pūrṇātmanā brahmaṇi nirvikalpaḥ. (308)*

308. *Checking the activities of the ego and renouncing all attachments, through the experience of the supreme Reality, be free from duality through the enjoyment of the bliss of the Self and remain serene in Brahman. For, then you have attained your infinite nature.*

It is advised in this verse that all the thoughts connected with ahaṅkāra are to be given up. The vanity of race, caste, creed, learning, status in life and so on, is all connected with the ego sense. Renounce all desires and gain the supreme goal. The price to be paid for the experience of the Reality is a total renunciation of the entire range of all desires.

Having given up the desires, keep quiet. Not physically. The mind and intellect are to be quietened. If the mind and intellect blabber, it is only because of the ego and its egocentric desires.

When the ego and ego based thoughts have been withdrawn, the desires end. When desires are no more throttling the mind, it becomes quiet. The thoughtless mind itself is Brahman. This is the experience of supreme Truth (paramārtha). This is the gaining of the supreme Self.

Thereafter, the mind and intellect will have no more desires to be fulfilled through selfish actions. The sādḥaka reaches the 'state of quietude' (tūṣṇī-bhāva). There he experiences Infinitude, which is his own nature divine. Come to realise this quietude.

Why does Śaṅkara repeat his advices and instructions? He himself answers in the following –



समूलकृत्तोऽपि महानहं पुनः
व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।
सञ्जीव्य विक्लेषशतं करोति
नभस्वता प्रावृषि वारिदो यथा ॥ ३०९ ॥

*samūlakṛtto'pi mahānahaṁ punaḥ
vyullekhitaḥ syādyadi cetasā kṣaṇam,
sañjīvyā vikṣepaśataṁ karoti
nabhasvatā prāvṛṣi vārido yathā. (309)*

309. *Even though completely rooted out, this terrible ego sense, if revived in the mind (vyullekhitaḥ)¹ even for a moment, returns to life and creates hundreds of mischiefs, like a cloud ushered in by the wind during the rainy season.*

People bemoan, 'I was much better last year. This year I don't know why I have again 'fallen' in my spiritual sādhanā.' Such complaints we hear everyday, everywhere from almost all seekers.

This is all due to the play of the vāsanās and the ego sense. Śaṅkara warns us here, 'Even though you have ended the ego along with its roots – the vāsanās – again it can revive and rise up to tyrannise over you. If you allow your mind this freedom, then the play of the ego sense will start again. Therefore, beware!'

When the ego is reborn, revived from its burial ground and starts reasserting itself, a thousand varieties of agitations will immediately rise up. As long as you have the ego, the world of objects-emotions-thoughts can never be satisfactory by itself. A thousand varieties of agitating desires and worries must necessarily come up to dance in the mind. The ego will create storms in the bosom, thereby the peace will be lost.

In the rainy season the clouds are all driven away in a moment and yet, the next moment, we may find the sky cloudy again. The breeze that removed the existing clouds, brings in it

¹ *vyullekhitaḥ – prabuddhena puruṣeṇa bhīkarasvapnaiva smṛtaḥ syāt*