

*ekāntasthitirindriyoparamaṇe heturdamaścetasah
samrodhe karaṇam śamena vilayaṁ yāyādahamvāsanā,
tenānandarasānubhūtiracalā brāhmī sadā yoginaḥ
tasmāccittanīrodha eva satataṁ kāryaḥ prayatnānmuneḥ. (369)*

369. *Living in solitude helps to control the sense organs, control of the senses serves to control the mind, and by controlling the mind the ego is destroyed; this gives the yogin an absolute realisation of the bliss of Brahman. Hence the man of reflection should always strive to quieten his mind alone.*

Control of the mind leads to Self-realisation by stages. It will not happen all of a sudden as though by some strange and inexplicable magic. The progress is stage by stage, each one leading to a higher one, until at last he reaches in time, the final stage of Self-realisation. These various stages are explained in this verse.

When you practise keeping your mind in ‘continuous contemplation upon the Reality’ (ekānta-sthiti), the sense organs will slowly retire (indriyoparamaṇam) from their preoccupations with the sense objects. They will stop running after them because the mind is now constantly dedicated to the contemplation of a much more satisfying, joyous state.

Control of the sense organs and control of the mind are mutual – control of the one leads to control of the other. Thus is the mind (cetas) controlled. An uncontrolled mind is always in a state of agitation caused by the sense organs and the ego (ahaṅkāra). When the sense organs are not bringing in any stimuli from the sense objects because of the mind’s preoccupation with its continuous contemplation upon the Reality, the ego is well-controlled because of its dedication to the higher ideal and the mind, naturally, becomes quiet. In a quiet mind, vāsanās get destroyed. Control of the mind means reduction of desires. When the desires have been reduced, vāsanās get annihilated. Thus, when the ego is surrendered at the altar of the Self, then realisation of the bliss of Brahman is at hand.

When the ego is annihilated, the experience of the Infinite must necessarily come. That state of Brāhmika Consciousness is the real essence of the unbroken Bliss Absolute.

Therefore, the man of reflection, who has already listened to a Master and reflected independently upon the ideas, must control his thought flow, his mind.



वाचं नियच्छात्मनि तं नियच्छ
बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।
तं चापि पूर्णात्मनि निर्विकल्पे
विलाप्य शान्तिं परमां भजस्व ॥ ३७० ॥

*vācam niyacchātmani taṁ niyaccha
buddhau dhiyaṁ yaccha ca buddhisākṣiṇi,
taṁ cāpi pūrṇātmani nirvikalpe
vilāpya śāntiṁ paramāṁ bhajasva. (370)*

370. Restrain speech in the mind, and restrain the mind in the intellect; and this again restrain in the 'witness' of the intellect and merging that too in the infinite absolute Self, gain supreme peace.

We know how to unfold ourselves. We are doing it all along. Thoughts erupt because of desire. Thoughts arrogantly express through the physical body in the world outside and we try to acquire and aggrandise in all our activities. After getting the objects of our desire, we indulge in them and fulfil our immediate desires. The moment the present desire is fulfilled another desire luxuriously sprouts up and again the entire tragedy is enacted, down to the exhausting convulsions of actions. Thus, though we search for satisfaction, we unintelligently run after sense gratification only. This method of unfolding and projecting ourselves, distorting ourselves into mere caricatures of the equanimous centre, is very well-known to us.