

6. Train the mind to dwell ever on God

The mind is influenced by the passion for objective pleasure and the delusion of ignorance with which it pursues —with amazing quickness— the fleeting objects of the world. So, again and again it has to be led on toward higher ideals. Of course, this is difficult at first, but with persistent training, the mind can be tamed; then it

will get fixed in the perpetual enjoyment of the *Om (pranava)*. The mind can be trained by following the methods of quiet persuasion, promise of attractive inducements, practice of withdrawing the senses from the outer world, endurance of pain and travail, cultivation of sincerity and constancy, and acquisition of mental equipoise (*sama, dama, uparathi, thithiksha, sraddha, and sama-dhana*).

The mind can be turned toward Brahman and the constant contemplation of Brahman by the study of the *Upanishads*, the adoption of regular prayer, sharing with others the ecstasy of devotional singing (*bhajan*), and adherence to truth. Very often, with the progress of meditation (*dhyana*), new desires and resolutions arise in the mind. But one need not despair. The mind can be broken provided one takes up the task in right earnest and follows a regular routine of training. The final result of this training is unlimited, unmodified bliss-consciousness (*nir-vikalpa-samadhi*).

This bliss-consciousness gives full knowledge of Brahman, which in turn results in liberation from birth and death (*moksha*). The mind must be attuned to the contemplation of Brahman; one must strive to tread the path of Brahman and live in Brahman, with Brahman.