

## The Practice of silence

Always enjoy the peace that is the result of the stoppage of all mental agitations. Do not allow the mind to run after this and that. Train it to keep quiet. Keep away and afar the mental reactions caused by contact with the external world. Then, you can become the very Being (*sat*). That is the state of the sage or the state beyond the realm of the senses, where their fiat does not run. That is the real self-realization that is the goal of life.

“Practice silence (*mounam bhajasva*),” it is said. But what is silence? Not simply keeping the mouth shut. It means getting beyond the influence of all the senses and getting established always in the consciousness of one’s own reality. Perpetual bliss is also perpetual peace. When the mind withdraws from the external world, the tongue also becomes silent; all senses follow suit, that is genuine silence.

This stage cannot be described in words; it cannot be communicated to others as “such and such”. It belongs to the realm of experience. Silence (*mounam*) means “the form of the absolute Supreme that is beyond all this”. The one who has reached it will be in the highest peace and the highest bliss. If the activities of the intelligence are stilled, and if the intelligence is harboured in *Brahman*, one will become suffused with *Brahman*. One has to observe all this world as from afar, with a disinterested attitude—the world can be overcome only by this means. One will then escape the wiles of the intellect, which breeds doubts, delusions, and dualistic diversions, away from the *Atmic* reality.

The intellect (*buddhi*) is the prime instrument. It should be cleaned of the rust of the sensory world and made to shine in its own pristine effulgence. The intellect should not be wavering, agitated, or even activated, for when it is so, the world appears manifold and multi-formed. When the intellect is tranquil, peace envelops; one is immersed in splendour (*tejas*); one is in complete continuous bliss. This stage is also called “without mental ideation”, the agitationless-silence (*nir-vikalpa-mounam*).

Therefore, may all aspirants, by their disciplined lives and ceaseless effort, establish themselves in the knowledge of their own Reality. May they keep their minds away from the objective world, always contemplate on the highest *Atma* (*Paramatma*), acquire peace of mind, withdraw from all attachment to the sensory world, saturate themselves in bliss, and know themselves as the One without a second.

This is the stage of disinterestedness, the condition of the person who has grasped the truth. There will nevermore be another; everything, that is is themselves. The holy Suka, Sanaka, Sananda, and others achieved the bliss of this incomparable peace. They had no affliction or doubt or distraction, because they had no need for further thought or inquiry. They were not bothered by any change or modification, for the *Atma* has no such! Once people have tasted this sweetness, they will nevermore give ear to any other word or disturbing argument; they will nevermore entertain distracting thoughts; they will nevermore be drawn toward any diversionary attachment. They will hold steadfastly to their convictions.