

As we have just indicated in the previous stanza, when an individual's mind has been arrested from its agitated roamings in the world-of-objects, and fixed consistently upon the Self, by degrees the mind gathers more and more quietude and ultimately, when the flow of thoughts ceases, the mind also ends. Where the mind has ended, there the individual is awakened to the experience of the Infinite Nature of the Self. Naturally, the Meditator (*Yogin*) "COMES TO THE SUPREME BLISS."

An intelligent enquirer has every right to question this assertion; for, in a true science, the scientist has no right to assert his own opinion and to expect the students to swallow it. In the second line of the verse, the reasons are given to show how and why the quietened mind becomes an open-window through which the prospect of the Self comes to our view. A mind, thus held steadily in the inner atmosphere of thrilled silence, comes to drop off all its previous *vasanas*; the mind gets "FREED FROM TAINT" (*A-kalmasham*).

In *Vedanta*, technically the "impurities" of the mind are called *mala*, and it is considered as constituted of "SPIRITUAL NON-APPREHENSION" and the consequent "MENTAL AGITATIONS." The "veiling power" (*Avarana*) generated by the inertia of the intellect (*Tamas*), creates in its wake the disturbing "agitations" (*Vikshepa*) in the mental zone. The agitation-nuisance in the mind is most prominent when it is under the influence of *Rajo-guna*. This *Vedantic* theory, explaining "the fall of man" into