

meditation, and ere long (*achirena*), he will have the fulfilment of his meditation. The same idea is suggested here. Having made the mind tame, and keeping it away from its own endless dissipations, we are instructed to keep the single-pointed mind in contemplation of the Divine Self and His Eternal Nature. Immediately following this instruction is the order that we should remain in this attitude of meditation, seeking nothing else but "ME AS THE SUPREME GOAL." Ere long, in

the silence and quietude within, the withering mind and other equipments will exhaust themselves, and the seeker will wake up to realise his own Infinite, Eternal, Blissful and quiet Nature, the Self.

*15. Thus, always keeping the mind balanced, the YOGI, with his mind controlled, attains to the Peace abiding in Me, which culminates in total liberation (NIRVANA or MOKSHA) .*

After thus describing the physical pose, the mental stability and the consequent intellectual self-application, the Lord now describes the last lap in the technique of meditation to His beloved friend, the Pandava Prince. When all the above details are worked out by anyone, that individual becomes a man steadfast both in his physical and in his subtler life, and thereby, he comes to release from himself a large quantity of his psychic vitality. In this stanza it is said that, when a meditator controls his mind