

intellect and experiences the Self," --- this is a criticism that is generally heard from the materialists.

This stanza cannot thus be condemned since it adds in its second line that the Perfect-One is "blissful" in his own experience of the Self. A Perfect man is defined here, therefore, not only as one who has no desires, but also as one who has positively come to enjoy the Bliss of the Self!

When one is an infant, one has one's own playmates, and as one grows from childhood to boyhood, one leaves one's toys and runs after a new set of things; again, as the boy grows to youthfulness, he loses his desires for the fancy-things of his boyhood and craves for yet a newer set of things; again, in old age, the same entity casts away all objects that were till then great joys to him and comes to demand a totally different set of objects. This is an observed phenomenon. As we grow, our demands also grow. With reference to the new scheme of things demanded, the old sets of ideas come to be cast away.

In one's ignorance, when one conceives oneself as the ego, one has a burning desire for sense-objects, a binding attachment with emotions, and a jealous preference for one's pet ideas. But when the ego is transcended, when the ignorance, like a mist, has lifted itself, and when the finite ego stands face to face with the Divine Reality in him, it melts away to become one with the Infinite. In the Self, the Man-of-Steady-Wisdom, 'SELF-SATISFIED IN THE SELF,' can no more entertain any desire, or have any appetite, for