

between the two is, that the sleep-walker is unconscious, while a Sage is ever conscious of the Consciousness.

That this attitude of total surrender of the sense of agency can come only to a Perfect Master is very clearly indicated here by the two terms "centered" or "steadfast," *Yuktah* meaning, "centered in the Self." This Self-centered-ness can be in two grades of intensity: one, indicating the self-centeredness of a seeker who, through study, reflection and meditation, tries to remain intellectually centered in the Self; and another, the self-absorption of one who, after the final realisation of the Self in himself, comes to live vitally, at every moment, the experience of the Self (*Atmavit*).

In order that we may come to withdraw ourselves from the wrong conceptions of our own agency, we must have a substitute 'Knowledge-bit' in ourselves, which will help us in living the new experience. When I am ignorant of my waking state-personality, I become victimised by my own dream identity and this dream-identification ends only when I re discover my real waking-state-personality and come to live in the unbroken awareness of "I am the waker." Similarly, in order to maintain in myself the attitude "I am not the actor," it is necessary that I must have another positive assumption to replace this negative false belief. This is indicated in the last line of the stanza that a man of perfection, living in unison with the Truth, is ever an observer of the varieties of his own actions that are