

sorrow, is fully echoed in the words of the Lord here: (a) "passions quietened" (*Shanta-rajagam*) and (b) "freed from taint" (*A-kalmasham*).

An individual in whom all "agitations" have ceased, and consequently, who has become perfectly freed from his "ignorance" of the Reality, should naturally be considered as one who has regained his "Knowledge of the Self." As long as there is agitation, so long there is the mind; and the Self identified with the mind, is the ego --- the seeker who started meditating. When, as it has been explained, the meditator has exposed his mind to the atmosphere of inner peace and quietude, he comes to end completely all his mental agitations, and therefore, the ego rediscovers itself to be nothing other than the Self. This non-dual-Truth has been openly declared by the Lord through His brilliant phrase "*Brahman-become*" (*Brahma-bhootam*) in describing the man of Self-realisation.

HAVING THUS EXPLAINED THE ACHIEVEMENTS OF A TRUE MEDITATOR THE LORD EXPLAINS HOW THIS EXPERIENCE OF THE SELF CAN BE, THEREAFTER, THE CONSTANT LIFE OF THE PERFECT ONE:

28. *The YOGI engaging the mind thus (in the practice of YOGA ) , freed from sins, easily enjoys the Infinite Bliss of 'BRAHMAN -contact. '*