

dangerously rising out of the seemingly dead individuality.

One who has read well, reflected upon and understood the theme of the Absolute Reality as discussed in the Scriptures, is indicated here by the term "*Brahma-Bhootah*." This word employed in this verse should not be construed as "one who has become *Brahman*." It can only mean "one who has convinced oneself of the existence and nature of the Reality as discussed in the Scriptures." Once this Spiritual Truth is understood, the student necessarily becomes less agitated, because, all disturbances enter our life through our identification with the equipments-of-experiences only. To the extent an intellect realises the existence of the diviner aspect in it, and so automatically withdraws its all-out clinging to the matter-realm, to that extent it is not disturbed by the objects of perception, feeling and thought. Thus it discovers a growing tranquillity (*Prasannaatmaa*) within itself.

A seeker who has gained the "knowledge" of *Brahman* through STUDY, and make it his own through REFLECTION, gains the tranquillity of composure as a result of his understanding, and therefore experiences a partial liquidation of his ego-sense. Thereby he discovers in himself the courage to stand apart, both from grief and desire. He grieves not (*Na Shochati*) because he feels no incompleteness in himself, as he used to feel in the earlier days of his arrogant ego. Since there is no sense of imperfection, his intellect no longer spins new and novel