

note how the ideas arranged in this stanza, in their very sequence, explain a wondrous truth. One who is unaffected by the presence of things, good or bad, is the one whose "INTELLECT IS STEADY," and the one whose INTELLECT IS STEADY, is the "ONE IN WHOM ALL DELUSIONS HAVE ENDED." A steady intellect from which all delusions have dropped becomes the instrument for "KNOWING *Brahman*" --- and the "one who knows *Brahman* becomes *Brahman*," and therefore, comes to live "ESTABLISHED IN THE BRAHMIC CONSCIOUSNESS OF INFINITE BEATITUDE," a living God-man walking upon the earth that is Olympus to him.

MOREOVER, RESTING IN BRAHMAN:

*21. With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of BRAHMAN, he attains endless happiness.*

The foregoing stanza might give to an unprepared student, the idea that spiritual life is a static existence where a baked, stony heart, vainly comes in contact with the heart-throbs in the world of objects, and feels for itself nothing but a monotonous equanimity. In that case a majority of us, without much discussion, can take our hats off and say "goodbye" to all spirituality immediately. For, who can deny the fact that the world, as it is constituted to-day, in spite of its imperfections, when it comes in contact with our own inner world, however maladjusted