

and the individual who has been struck with wonder, forgets himself and becomes, for the moment, one with the very emotion. As an experiment, try to completely surprise somebody, and quietly watch his attitude. With mouth open and his unseeing eyes protruding out, every nerve in him stretched to the highest tension, the victim-of-wonderment stands fixed to the spot as a statue carved in moist, cold, flesh. The same is the thrilled hush of lived joy in the Temple of Experience, when the Self, all alone with the Self, comes to live as the Self. And, therefore, the great *Rishis* of old borrowed the term 'wonderment' to indicate to the student what exactly would be the condition of his personality layers at the moment when his ego drops off from the resplendent Infinite Form of the Self.

True knowledge makes a man realise that he is "The Soul with a body," but now in his ignorance, he thinks that he is a "body with a soul." Those who LISTEN well are encouraged to REFLECT on what they have heard and to MEDITATE until they realise the Self. The unintelligent listeners also feel encouraged, by the very same statement expressing the rarity of this knowledge, to make repeated attempts at listening (*shravana*), continuous reflection (*manana*) and long contemplation (*nididhyasana*).

HERE THE LORD CONCLUDES THE SUBJECT OF THIS SECTION, THUS: