

Contrary to this vague hope, here in *Vedanta*, the naked truth is declared when Krishna repeats what the *Rishis* had earlier asserted a thousand times. It is expressly mentioned that the relative existence as a limited ego-centre can be ended, and the imperfect individual can realize himself to be the Infinite Godhead. This goal can be reached not only at a post-mortem stage, but in this very same life, here in this very body, among these very same worldly objects, and one can live in the Consciousness of God, evolving oneself from the immaturities of the deluded ego-sense.

Who is capable of gaining this ascendancy in himself? What is the secret method by which this consummate self-redemption can be effectively fulfilled? The assertion that man can reach this goal in this very life is made in the first line by a detailed description of how it can be executed and practically lived. It is said that the one, "WHOSE MIND RESTS IN EVENNESS," gains the Divine tranquillity of a God-man.

*Patanjali Yoga-Sutra* also explains the same fact in different words. Where the thought-flow, which creates unequal and spasmodic mental fluctuations, is arrested, there the mind ends. Where the mind ends, it being the equipment through which Life expresses as a limited ego, this sense of separative existence also ends. When the ego has ended, the egocentric thralldom of *samsara* also ends. The ego, thus undressed of its *samsaric* sorrows, rediscovers itself to be nothing other than the Self Itself. Unless one comes to