

But in such usages, what we mean is that the goal is not too far away from the particular act we are doing. Even while boiling water, we say that we are making tea; the idea is that tea-making cannot be far away when the water has already been boiled. Similarly, here also, when we have made all the above-mentioned adjustments, at all levels of our existence, and when we sit in contemplation of the Self, we become released from all our misunderstandings and come to experience the freedom of Godhood... ere long (*achirena*).

WHAT HAS HE, WHOSE MIND IS THUS STEADILY BALANCED, TO KNOW AND MEDITATE UPON, IN THE *DHYANA YOGA*?

*29. Knowing Me as Enjoyer of sacrifices and austerities, the Great Lord of all worlds, the friend of all beings, he attains Peace.*

HE ATTAINS PEACE ON KNOWING ME --- It is never to be forgotten that, in the Geeta whenever Lord Krishna uses the first person singular, he does not mean the mortal framework of the son of Devaki, but indicates the Self in the individual --- the Eternal Principle, Sri Krishna *Paramatman*. The Self is the real vitality behind the ego (*Jiva*) which functions in identification with the matter-envelopments and feels that it is the doer and enjoyer. The term "*Yajna*" has been already explained earlier. In its Geeta implication, *Yajna* is the self-dedicated work which