

away from the fire-place and walks into the open, to bask in the all-enveloping warmth of the blazing sun. Similarly, to the extent the illusion of ignorance melts away in an integrated intellect, to that extent its wanderings in the sensuous-world are curtailed.

The sense-world is beautifully indicated by two representative terms "what has been heard (*Shrutam*)," and "what is yet to be heard (*Shrotavyam*).\" We must include in them 'the seen and the unseen,' 'the smelt and the unsmelt,' 'the tasted and the not-tasted,' and 'the touched and not-yet-touched.' The intellect of such a purified *Karma-Yogin* does not relive its memory of the sensuous joys it had experienced in the past and also does not remember that it has to experience still more joys in the future through the sense-organs, in the world of sense-objects.

If we take the word meaning of these terms literally we get the usual interpretation of the commentators: "When the seeker's mind is not tossed about by the seemingly different and often opposing conclusions of philosophers, when they do not upset him any more, then he is established in inward purity."

SHANKARA CONNECTS THIS STANZA WITH THE FOLLOWING: "YOU MAY NOW ASK, 'WHEN SHALL I ATTAIN TRUE CONVICTION OF THE SELF, AFTER CROSSING BEYOND THE VEIL OF IGNORANCE, AND