

Meditation and self-development. In order to encourage man and make him walk this noble path of self-development and self-mastery, Bhagawan explains the goal which is gained by the meditator. When the mind is completely restrained, as explained in the above four stanzas, it attains a serene quietude and in that silence gains the experience of the Self, not as anything separate from itself, but as its own true nature.

This self-rediscovery of the mind, that is in fact nothing other than the Divine Conscious Principle, is the State of Infinite Bliss. This awakening to the cognition of the Self can take place only when the individual ego has smashed its limiting adjuncts and has thereby transcended its identifications with the body, mind and intellect.

That this bliss is not an objective experience such as is gained among the pleasures of the world, is evident by the qualification that it "transcends the senses" (*Ati-indriyah*). Ordinarily we gain our experiences in the world outside through our sense-organs. When the spiritual masters promise that Self-Realisation is a State of Bliss, we are tempted to accept it as an objective goal, but when they say that it is beyond the senses, the seekers start feeling that the promises of religion are mere bluff. The stanza, therefore, has to clearly insist that this Bliss of Self-recognition is perceivable only through the pure intellect.

A doubt may now arise that when, as a result of these almost super-human efforts, an individual has at last,