

तूष्णीमवस्था परमोपशान्तिः  
बुद्धेरसत्कल्पविकल्पहेतोः ।  
ब्रह्मात्मना ब्रह्मविदो महात्मनो  
यत्राद्वयानन्दसुखं निरन्तरम् ॥ ५२७ ॥

*tūṣṇīmavasthā paramopasāntiḥ  
buddherasatkalpavikalpahetoḥ,  
brahmātmanā brahmavido mahātmano  
yatrādvayānandasukhaṁ nirantaram. (527)*

527. *The cause of all fancies, the mind, becomes perfectly serene to the sage who has known Brahman. Indeed, this is the state of quiescence in which, ever identified with Brahman, he constantly enjoys the non-dual Bliss Absolute.*

A Brahmātman is one whose Ātman has become one with Brahman; one who has found his identity with the Self everywhere. He is called Brahmaavid, the knower of Brahman. He has realised that he is divine and knows that the divinity in him is the divinity everywhere. Only he who has realised this Truth can keep his mind quiet.

Objects, emotions and thoughts cause us to be agitated. The cause for their projection and the consequent agitations is the mind. It is the cause for the non-existent imaginations and agitations (asat-kalpa-vikalpa-hetoḥ).

When the mind, which always plays dirty tricks, is quietened, there is total peace. When the mind which is responsible for the flights of fancy and chaotic emotions walks the path of sādhanā and realises the Self, it becomes completely quiet. This quietude of the mind is not because of deep sleep or stupor but because of the experience of the objectless unbroken Bliss (advaya-ānanda-sukhaṁ nirantaram)

