

He who has the firm knowledge, meaning, steady wisdom or understanding, of the true nature of the Self, reaches the state of perfect tranquillity only when his inner equipment has totally dissolved in the pure infinite awareness of the Self. Since he is no more identified with his body, mind and intellect, he no more suffers the destinies of these matter vestures. Therefore, he goes beyond the realm of change and strives to serve all, at all times, without any trace of selfishness.



ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।
निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।
सुस्थिता सा भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ ४२८ ॥

*brahmātmanoh śodhitayorekabhāvāvagāhinī,
nirvikalpā ca cinmātrā vṛttiḥ prajñēti kathyate,
susthitā sā bhavedyasya sthitaprajñaḥ sa ucyate. (428)*

428. The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure Knowledge, is called the illumination. One who has this steady illumination is known as a Man of steady Wisdom.

The mind should be purified through steady discrimination, realising the oneness of the Self within and the Consciousness that is the substratum for the whole world.¹ In short, the inner equipment should be purified through meditation upon the great statements of the Vedas – the mahāvākyas. With such a purified mind when an individual experiences nothing but pure intelligence, free from all other distracting thoughts, that pure mind reveling in total contemplation upon the infinite Self is called a mind emblazoned with illumination. This is the mind that has ended, the mind that has been stilled.

¹ *tatpadārthārtham śodhitam.*