

there are no pots; to the gold, there are no ornaments separate from itself.

With this understanding in our mind, the stanza becomes quite clear when it says: "HE BEHOLDS THE SELF IN ALL BEINGS AND EQUALLY BEHOLDS ALL BEINGS IN THE SELF." Such a Perfect One, who has realised the Unity in the world of diversity, alone can afford to entertain the equality of vision in all circumstances and conditions --- "on a noble *Brahmana*, a cow, an elephant, a dog and a *Pariah*" (V-18).

NOW WILL BE DESCRIBED THE EFFECT OF THIS PERCEPTION OF UNITY OF THE SELF:

*30. He who sees Me everywhere, and sees everything in Me, he never gets separated from Me, nor do I get separated from him.*

Earlier we were told that on reaching his goal, the meditator "ATTAINS INFINITE BLISS OF THE 'BRAHMAN'-CONTACT" (V-28). We explained that the term 'contact' indicates only the non-dual Reality, which is the theme of all the *Upanishads*. Here, in this stanza, we have Krishna's own commentary upon that term. Once having awakened to the Self, the Perfect Master thereafter recognises everywhere nothing but the Self.

HE WHO SEES ME IN ALL THINGS AND SEES ALL THINGS IN ME --- In this stanza, as everywhere else, the