

To a true man of realisation, in Hinduism, there is no more a world to be addressed, even be it in divine compassion, by the disgusting phrase: "O! Ye Children of Sin!" Rama Tirtha, a Hindu Saint of Perfection, could not but address the entire living kingdom as "O! Children of Light!" This idea of the consummate revelation of "God-I am" gained by the meditator is the Peak of Perfection endorsed and aimed at by the Hindu Seers. This idea has been most effectively brought out in this stanza.

That this pluralistic phenomenon is a manifestation of and a projection upon the Immortal Truth is very well brought out in almost all the Geeta chapters. The essence in all names and forms, thus, is the same transcendental Self. Just as the mud in all mud-pots, the gold in all gold ornaments, the ocean in all waves, the electricity in all bulbs, the Self is the Essence in and the Substratum for the entire world of objects.

From the physical body we perceive the physical world, and from our emotional level we perceive the emotions in others. So too, from our intellectual level alone, can we intelligently contact the ideas in other intellects. As asserted in the previous chapter, when an individual transcends his intellect, he rediscovers his own Divine Nature, and from that Spiritual Centre, when he looks out, he finds the Self pervading everywhere. The meditator, on transcending his intellect, becomes the Self; and to the Self there is nothing but the Self everywhere. To the mud,