

more have any need to manifest in the plane of plurality to be presented with the repeated lashes of sorrow and misery.

He who has, through the process of "CONSTANT CONTEMPLATION OF THE SELF" (VIII-14) during his lifetime, learnt to control all the senses, to regulate the mind and the heart, to control and to arrest all *pranas* in the intellect --- he directly comes to identify himself with the Infinite and the Eternal, and shall no more come back into a limited embodiment to continue his futile search for infinite satisfaction among the finite world-of-objects.

BUT ARE THERE ANY WHO COME BACK NOT REACHING THE HIGHEST? LISTEN:

*16. Worlds upto the "world-of -BRAHMAJI" are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no birth.*

It is a characteristic technique, often employed by the Teacher in the Geeta, to bring home his ideas, by expressing them, for purposes of emphasis, against the background of their opposites. Thus, we find here in the verse two contradictory factors put in opposition to each other so that, each, as a contrast to the other, may shine out the best in the mental horizon of the students. "UP TO THE REALM OF BRAHMAJI ALL ARE SUBJECT TO REBIRTH." This idea is contrasted with the result of