

realising directly and totally the Self, the Eternal: "BUT, AFTER ATTAINING ME THERE IS NO REBIRTH."

The theory of gradual liberation (*Krama Mukti*), accepted in *Vedanta*, says that ritualism (*Karma*), accompanied by meditation (*Upasana*), takes the ego to the realm-of-the-Creator (*Brahma-loka*) where, at the end of the *Kalpa* (the cycle of creation and dissolution), it merges with the Supreme. Even in *Brahma-loka* it is necessary that the ego must, through self-effort, live strictly all the spiritual directions of the Creator, and through constant contemplation upon the Self (*Atma-Vichara*) come to deserve the total liberation, by ending all its connections with "ignorance." Those who have not reached the realm-of-the-Creator, may not come to enjoy the Supreme-merger. They will, at the end of the *Kalpa*, have to come back and take their manifestation in embodiments, ordered by their remaining *vasanas*. This principle is kept in mind when Krishna says that rebirth is for everyone, even to those who have attained any high plane up to *Brahma-loka*; having once reached *Brahma-loka*, there is no return, but from there the meditator rises to merge in the Self.

But to those who have awakened to the rediscovery of their essential, Eternal Nature and realised themselves to be the One, All-pervading Self --- "AFTER ATTAINING ME" --- to them, thereafter, there is no return to the plane of limited-existence. To the waker there is no re-admission into the realm where he was when he was dreaming; to