

over the comprehensiveness of the words used in the daring statement: "whatever his mode of life be" (*Sarvathavartamanopi*) the meditator (*Yogin*)" abides in Me."

*32. He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest YOGI.*

True meditators, well-established in their intellectual understanding and spiritual experience, intuitively recognise the Divine Presence immanent in everything. Such Men of Perfection see in all activities the glory of the Self and understand their own bodily functions as nothing but the Grace of the Self. For them, there is no experience but of the Divine. Everything experienced in the gross world outside, and in the subtle realm within, is nothing but an emanation from the Eternal Self.

The highest *Yogi*, according to the Geeta, is one who feels the pains and joys of others as intimately as if they were his own. The famous ethical rule: "Do unto others as you would have them do unto you" is a most unpleasant instruction to the average man, because, in his selfishness, he is easily tempted to ask why he should consider others as himself. The uninitiated, in his instinctive selfishness, would naturally be tempted to follow the unethical ways of life.