

attempt of a spiritual seeker, in his meditation upon the Self, is to get over all his identifications with the realm of change, and the entire province of change is indicated by these two familiar terms "OLD AGE AND DEATH."

Such a true meditator, meditating upon the Self, comes to realise his identity with the Conscious Principle in him, the Self. The Self in the individual (*Atman*) is the Eternal Truth, which is the Substratum for the whole universe (*Brahman*). To realise the Self is to become *Brahman*, since the Self in the individual is the One Self everywhere. This non-duality of the Truth is implied here in this stanza when it declares that "THOSE WHO MEDITATE UPON ME, THE SELF, COME TO 'KNOW BRAHMAN."

That the man of realisation is not therefore an impotent fool in worldly transactions, has been clearly brought out here, when Krishna says that the Perfected One not only realises the All-pervading Self, but at once comprehends "THE WORKING OF THE PSYCHOLOGICAL FORCES (*ADHYATMA*) IN HIM AND BECOMES PROFICIENT IN ALL ACTIVITIES (*KARMA*)."

It is very well realised by all men of experience, that he alone can serve the world who has a full and complete knowledge of the psychology of the world, and also has a perfect control over his own mind. A man of harmonious perfection is the fittest instrument to sing the Song of Truth, and such an individual must be the best integrated personality, smart and efficient in all activities.