

in himself such a powerful and divine trait that at the time of his departure he can easily come to entertain the thoughts of the Divine. By a very subtle implication, it was also suggested in two previous stanzas (VIII-5, 6), that even while continuing to live in the present embodiment, the seeker can reach a point where the ego-centric life is ended. Such a total annihilation of ignorance-created misconceptions, and the consequent vanities, can be successfully accomplished by the seekers only when their minds get totally withdrawn from their attachments to the false matter-envelopments through the process of continued contemplation upon the Self.

In the preceding stanza, it was also vaguely hinted that the contemplation of the Self must be as "THE SUPREME RESPLENDENT *PURUSHA*." If I am advised by somebody to meditate upon or think out the possibilities of OXYGENELITEEN' it will be impossible for me, however wise a man I might be, unless I know what that is. Merely

upon a name, no consistent contemplation is possible. "OXYGENELITEEN" is merely a word constituted of letters --- it means nothing; it is only a sound represented by a few letters of the alphabet. Similarly, to be advised by a *Shastra*, to meditate upon the SUPREME RESPLENDENT SELF, could only be as futile as to be asked to think over the possibilities of "OXYGENELITEEN."