

anxiety for the fruits, the practitioner exhausts his existing *vasanas*. When the inner equipment is swept clean of its desire-waves, it must, necessarily, become more and more quiet and peaceful. When once the intellect is purified, meaning, rendered immune to desire-disturbances, the mind, which reflects the condition of the intellect, cannot have any disturbances. The sentimental and emotional life of one who has controlled the flood-gates of desires, automatically becomes tame and equanimous.

When, through *Karma Yoga*, a man has gained inward peace, both at his mental and at his intellectual levels, it becomes child's play for him to deny and to restrain, to control and to guide his sense organs and their never ending appetites. A seeker (*Yogi*), who has thus controlled his body, mind and intellect, is best fitted for the highest meditation. In fact, all obstacles in meditation are nothing other than the mile-stones of sensuous appetites, emotional agitations and desire-problems. Once these chains are snapped, he comes to the natural condition of deep meditation, wherein the re-discovery of the Self must be instantaneous and complete.

This realisation of the Self cannot be partial; it is not realisation, if the meditator understands only himself to be Divine. To the realised, Divinity or the Self is Infinite and All-pervading. From the innermost sanctum of the Spirit when he looks out, he realises nothing but Divinity-everywhere, in everyone, at all times. Therefore, the Lord