

electricity in all the bulbs, fans and heaters involves no deliberate effort; it is the very nature of our knowledge about it. To remember that all mud-pots are made of mud, we need not strain ourselves. Similarly, once the intellect is soaked with a convincing realisation that the Essence behind the God-principle (*Ishwara*) and the individual ego (*Jiva*) is one and the same, whatever feelings may arise in the mind or whatever thoughts may arise in the intellect, it is not very difficult for the Truth-seeker to remain constantly aware of the Conscious Principle behind them all and this constant "awareness of the Self" is indicated here by the term '*Mat-chittah*.'

WITH THEIR SENSES ABSORBED IN ME (*Mat-gata-pranah*) --- The term *Prana* is not to be translated merely as "Vital-air"; it constitutes the five different manifestations of life available for recognition in any living body. Here, however, the term *Prana* is used mainly to indicate the five sense organs. These organs of perception are the only peep-windows through which the mind wanders out and the world-of-objects enters the mind on its return to the bosom. *Vedanta* never asks the seekers to retire, or to run away as fugitives, from the fields of sense objects --- which can never be possible as long as we are alive. The path of intellectual pursuit is the path of discrimination, a process through which we can so regulate and train our thoughts that, at the impact of any object of the world, it is immediately reminded of the Eternal Consciousness, without which the object would not have been illumined for the mind's experience.