

the scriptures of the world, especially that of the immortal *Upanishads*.

EMPHASISING THE IDEA THAT THE MAN OF PERFECT SELF-CONTROL AND MEDITATION, ON REALISING THE SELF "BECOMES THE SELF," THE FOLLOWING IS ADDED:

*31. He who, being established in unity, worships Me, dwelling in all beings, that YOGI abides in Me, whatever be his mode of living.*

The meditator who has integrated himself in a single-pointedness, steadily contemplates (*Bhajati*) upon Me, the Self, which is the essential Spark-of-Life in all forms in the world. Such an individual, whatever be his activities in the external world, ever lives in 'Me' through a conscious awareness of the Self. This stanza is given here mainly to indicate that the Man-of-realisation need not necessarily retire to some secret cave in some forgotten valley of the Himalayas, but can maintain his Divine Consciousness in all states of existence, in all conditions of life, and under all happy or unhappy circumstances. When a man is ill, he has to withdraw himself from the fields of activities, strains, and exhausting recreations, and go to a sanatorium to recuperate. Having regained his natural health, he need not thereafter live forever in the sanatorium. On the other hand, he should come back to