

are none of the different shapes and colours of the pots, so too in the Pure Consciousness there is none of the worlds-of-objects, or feelings or ideas. "BESIDES ME THERE IS NAUGHT."

After waking up, to the waker, there is nothing of the dream-world for his recognition. In the endless waves that rise in the ocean there is nothing other than the ocean itself. None of the waves can rise, nor stay, nor ultimately reach anywhere but the ocean itself. In short, nothing can remain ever totally divorced from its own essential-nature.

The first line indicates that each one of us has a "lower-nature" which is married to our own Self, but still, the doubt might come into the minds of the students of the Geeta, "that the Self in me is different from the Self in all others." This logic of thinking may, as a result, take us to the conclusion that there are as many different Selves as there are different bodies in the world.

To show that the Self is one and the same in all forms, it has been said here that the Lord is the common factor in all forms in the universe. He holds them all intact as the string holds all the pearls in a necklace. These words have deep significance. Not only is it beautiful in its poetic suggestion, but it has also a very exhaustive philosophical implication. The pearls in the necklace are necessarily uniform and homogeneous, and its thread, which is generally unseen, passes through the central core of every