

first person singular 'I' and 'Me' are to be understood as the Self. To one who is re-reading the stanza in the light of this annotation, this and the previous stanza together express more fully the pregnant meaning of the most famous *Upanishadic* declarations found in the *Ishavasya*.

HE NEVER BECOMES SEPARATED FROM ME --- On transcending the intellect, the experience of the ego is not that it sees or perceives or cognises the Eternal but that it discovers itself in essence to be nothing but the Self (*Shivoham*). The dreamer, on awakening, himself becomes the waker; a dreamer can never see or recognise the waker as separate from himself.

NOR DO I BECOME SEPARATE FROM HIM --- The dualists are rather hesitant to accept that Infinite Divinity is their Real Nature, for they are, as ego-centres, conscious of their own bodily vanities and sins. In no clearer terms can we more exhaustively describe the unadulterated Truth of the Essential Divinity in man. Lord Krishna here, is in no way trying to conceal His meaning that a meditator, when he has fulfilled the process of detachment from the not-Self, himself BECOMES the Eternal and the Infinite. It may be a staggering truth, but all the same it is The Truth. Those who are hesitating and wavering may well continue to disbelieve their own divine potentialities. But the intimate experience of the long hierarchy of *Gurus* in India and the mystic Saints all over the world has endorsed this unbelievable, yet plain