

permeates the entire universe, in His Infinite domain ---
"AS ONE, AS DISTINCT, AS MANIFOLD."

Vedanta preaches the recognition of Divinity and the experience of the Infinite in and through life. It is not a passing experience lived through an accidental movement. It is not an occasion to celebrate by distributing *laddus* and then to retire for ever from that experience. Just as the knowledge acquired by an individual through his education keeps him constant company, at all times and in all conditions --- even in his dream --- even so, nay, much more powerfully, much more intimately, much more irredeemably, the "knower-of-the-Self becomes the Self"; there is no doubt about it. The truth of the *Vedantic* declaration is upheld by the assertion in the second line: "ME, THE ALL-FORMED, THEY WORSHIP, AS ONE, AS DISTINCT AND AS FACING EVERYWHERE, IN EACH FORM."

All that we have so far said is being endorsed here. No doubt, through meditation, when the mind is stilled, the Pure Self, the One-without-a-second, is realised. The knower of the mud can easily recognise the mud in all pots; the shape, size and colour of the pot do not destroy the mud. Similarly, the apparent and delusory names and forms, superimposed upon the Truth, cannot and do not veil the Truth from the "vision" of the Man-of-Truth. Not only does the Seer recognise the Self in each individual separately, but Krishna, the upholder of *Vedanta* thunders that the Truth is recognised "IN EACH FORM, AS