

experiences together, which is one in all beings, experiences the Truth to be realised in the world. Others see, and yet do not see; he alone sees who realises this Supreme Lord, which is the Imperishable.

TO EULOGISE THE RIGHT KNOWLEDGE BY INDICATING THE RESULT OF ITS POSSESSION, THE LORD CONTINUES:

*29. Indeed, he who sees the same Lord everywhere equally dwelling, destroys not the Self by the Self; therefore, he goes to the Highest Goal.*

*Vedanta* preaches not so much the negation of the world, as the re-evaluation of things, beings and happenings constituting the world. Generally we perceive our own pet ideas and emotions, coloured by our unsteady understanding and changing emotions. To see the world, not through these equipments, but with the clear eye of wisdom, is to recognise perfection and bliss, divinity and sanctity in the very drab and dreary world of today, amidst its very sorrows and ugliness. Erroneous perception of the Reality, through maladjusted equipments, is the perception of the world, which, in its turn is throttling the individual perceiving it.

When the Pure Consciousness looks upon Itself through the refracting medium of matter envelopments, It perceives, as it were, a world-of-plurality, and the